THE WORKER AND WORK SERIES

THE WORKER AND HIS CHURCH

ERIC M. NORTH

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THE WORKER AND WORK SERIES
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THE WORKER AND HIS CHURCH

By

ERIC M. NORTH

THE METHODIST BOOK CONCERN
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CONCERNING THIS MANUAL

The Worker and Work Series, of which this is one of eight volumes, was originally planned for the use of Sunday-school teachers and officers for reading and reference as working manuals, and for use as textbooks in the Correspondence Study Courses of the Board of Sunday Schools. In the revision of the series—a revision which has involved the rewriting of some of the books and the substitution of several new books for some which were originally a part of the series—this original design has been kept in view. In addition the writers have had in mind a wider constituency—the interests and needs of all workers both in the church school and in other departments of the church who have the sincere desire to prepare themselves for effective service.

As one of several items in a complete equipment it will readily be agreed that the efficient worker requires an intelligent comprehension of the historical development of Christianity, and of the genius and spirit, the polity and organization, and the growth of the particular branch of the Christian church within which he is called to serve. To supply in compact, convenient form the means by which this necessary knowledge may be gained is the purpose of The Worker and His Church. It is not designed to be in any sense a complete history, either of the development of Christianity or of the Methodist movement. The limitation of length, strictly prescribed in order that the books of the series might be small in size and sold at a low price, was prohibitive of any such purpose. Rather it is an introduction to historical study. The worker who desires a thorough and exact knowledge of the history of Christianity and of Methodism should be inspired by this monograph to pursue his search for knowledge through the study of such

books as are listed at the close of the various chapters under the head of Collateral Reading.

As an introductory manual, it is believed that The Worker and His Church will be found to be in a marked degree satisfactory. The author, equipped for his task by thorough scholarship, by specialized study in church history, and by experience in teaching the subject, has written in an interesting and luminous style. He has succeeded admirably in making the things of first importance stand out prominently, at the same time giving a connected account of the rise and development of the great movements of which he treats. The book will be found to be singularly free from unimportant details. A student is enabled to see the growth of Christianity and of Methodism in the large. A conscientious study of the book, we are assured, will prove to be an important means of aiding many Christian leaders and teachers to be workers that need not be ashamed, "holding a straight course in the Word of Truth."—The Editor.

AUTHOR'S PREFACE

Every Christian worker is interested in the church. He knows that it is due to the church more than to any other institution that he has come to know and to love Jesus Christ. He knows that the church is constantly working to bring the knowledge and love of God to men and to promote his kingdom throughout the world. He also knows that in it he often finds the very best place in which to do his own work for the advancement of the kingdom. He is himself a member of it. Because he is thus vitally concerned with the life of the church, this little book has been written to help him to understand how the Christian church came to be and just how it has developed through the nineteen centuries of its history.

Since those who will study this book are Methodists, it has been planned to explain particularly the rise of the Methodists in England and America, and the present organization and work of the Methodist Episcopal Church. In doing so, however, we are conscious that the Methodist Church is but a part of the universal church to which all Christians belong and we shall try to see just what the contribution of the Methodists has been to that church and how they can serve it best in the present day.

We shall begin our study with a survey of the development of the church during the first seventeen centuries of its history. We shall then observe the rise of the Methodist movement in England under the leadership of John Wesley, and trace out how, from small beginnings in the American colonies, it has grown into the great branches of the Methodist Episcopal Church in America. Next we shall notice the important part played by Methodism in the history of the world-wide missionary movement and the extent of its present missionary work. Finally, we shall study more closely the present organization of the Methodist Episcopal Church, the distinctive characteristics of Methodism, and its place in the work of the world church.

CHAPTER I

THE BEGINNINGS OF THE CHURCH

It can hardly be said that the Christian Church was ever "founded." No group of men ever came together and said, "Let us form a church," nor did the earliest disciples seem to understand that Jesus meant them to start any religious organization separate and distinct from that of the Jews. Like most other institutions of great historical importance, the church simply grew up under the guidance of God out of the fellowship of men of like interests and common aspirations. Yet, as we look back upon it, we see how the purposes of God have been working themselves out in it through long centuries, as men inspired by the life of Christ and conscious of his saving power have joined together to advance his kingdom.

Jesus. As we read the Gospels we find Jesus proclaiming to his fellow countrymen the near approach—even the very presence—of the kingdom of God for which, in their oppressed condition, they had been anxiously looking. But instead of describing it as an earthly kingdom of material prosperity *he* lays *his* greatest emphasis upon the spirit and life that men must have who are to inherit the kingdom. Only he that "doeth the will of my Father who is in heaven" may enter into his kingdom. Only those who minister even to the least of his brethren shall inherit the kingdom prepared for them from the foundation of the world.

Instead of revealing God as simply Creator, Guardian of the Jewish nation, Lawgiver, and Judge, he revealed him as before all else the loving Divine Father of his human children. In spite of the bitter hostility of the Pharisees, whose legalism and hypocrisy he denounced, and the in-

difference of the masses of the people, who having ears heard not, Jesus openly persisted in his teaching until his self-sacrificing life culminated in his death, in which he made plain before men the completeness of God's love for them.

The Jewish disciples. His disciples, who had come to share his belief that he was the long foretold Messiah, or Christ, appointed to bring in the kingdom, were horrified by his death, for, in spite of his warning, they had not believed that the Messiah could die. But the assurance of his resurrection brought them new confidence and conviction. They now held steadfastly to the hope that after his ascension he would soon return to "restore the kingdom to Israel," while they continued his work on earth, preparing men for the day when he should come. They did not, however, separate themselves from the Jewish worship or from the Jewish law, but continued as a loyal group of Jews, who nevertheless believed that the crucified Galilean was the Messiah. This was their central belief, this their message to their fellows. Though they carefully cherished Jesus' parables and sayings about God's fatherhood and his love for his children, they laid more emphasis upon Jesus' person as Messiah than on the message which he came to bring.

Yet their life was not quite the same as that of the other Jews about them. They had a sense of fellowship that often brought them together as one household, uniting in prayer and in conversation about the things of the kingdom, sharing their possessions with one another "according as any one had need" and eating meals together, at which, from time to time, they commemorated Jesus' Last Supper with his disciples.

The experience of the coming of the Spirit upon them at Pentecost set them actively at work spreading as missionaries the good news of Jesus the Messiah. Before long persecution by the Jewish authorities, beginning with the stoning of Stephen, scattered them out from Jerusalem

into the Jewish countryside, to the coast cities, to Samaria and Cyprus, and even as far north as Damascus and Antioch. Yet wherever they went they preached their good news and many little communities of joyous believers in the gospel were soon started. Most of them were no doubt Jews, and those who were not were expected to become Jews and obey the Jewish law, if they were to have any part in the kingdom of Jesus, the Jewish Messiah. For, as yet, the early Jewish Christians did not see that Jesus' message was universal and that the salvation which he brought to men was without national or racial limits.

Paul. The first leader who really grasped the universal significance of Jesus and made that the foundation of a special mission to the Gentile world was Paul. Though a zealous Jew and a violent persecutor of the Christians, he had been deeply converted by the appearance of the risen Christ to him on the road to Damascus. By this experience and by his reflection upon the meaning of Christ's death and resurrection, Paul became convinced that Jesus was not only Messiah, but also the Saviour of men. By the presence of his conquering Spirit in man the power of the fleshly nature is driven out, man is freed from sin and saved to eternal life.

This presence of the Spirit seemed to Paul such a power for righteousness that conformity to the Jewish law was no longer necessary and he devoted the many years of his strenuous life to preaching the new gospel to the Gentiles. From time to time some of the Jewish Christians attacked his work and endeavored to undermine it because he did not require of his converts adherence to Jewish customs. But Paul vigorously resisted these attempts and the strength of Jewish Christianity gradually waned as the number of Gentile Christians increased.

In Paul's letters and the book of the Acts of the Apostles we have a vivid record of his work. After an unsuccessful attempt at Damascus and a visit to Jerusalem, Paul began systematic evangelization in the Roman provinces of Syria

and Cilicia, using, as a center, Antioch, where a church had already been started and where the disciples were first called "Christians." After eleven or more years of quiet activity in these provinces, preaching in synagogues, gathering converts and instructing them in the Christian life, Paul began to carry the gospel to other parts of Asia Minor and to the mainland of Europe, to the provinces of Galatia, Macedonia, Achaia, and Asia. As a result of his pioneering and of the enthusiasm which he aroused in others Christianity gained a firm foothold in Asia Minor.

Not only was Paul a great missionary, by preaching and exhortation building up communities of Christians and holding them fast to their new faith, but through his letters he has remained a mighty influence in the church.

The growing church. Paul and the early Jewish Christians were not, however, the only missionaries. In many of the little Christian congregations there were men who gave up their entire time to traveling from place to place, spreading the good news and encouraging the Christians whom they found on their journeys. But the expansion of Christianity in the first two centuries was really due not so much to those who might be officially named "apostles" as to the evangelistic fervor of the ordinary Christians. To their friends, to those who entered their shops, to those whom they met on their business trips, they told the story of the one God who created the world, who established the same moral law for all men, and who sent His Son to save men from their sins to an eternal life in the kingdom to come.

We can name over forty cities in which by the end of the first century of our era there were Christians and there must have been at least as many more which we cannot name. Among these were such centers as Antioch, Smyrna, Ephesus, Corinth, Alexandria, and Rome, strategic points from which Christianity could expand along the great trade routes to every part of the Empire.

In none of the cities was the number of Christians very

large and all the Christians in one city were still considered as belonging to the same congregation. Usually a room in a private house served as the place of meeting. The older men of the congregation were its natural leaders and those who had gifts of prophecy or of teaching freely took part. The necessity of correcting the disorderly, of strengthening the weaker brethren, of collecting and distributing the alms, and of directing the worship of the congregation gradually led to the appointment of fixed officers for these duties. At first various titles were used, but "episcopos," the Greek word meaning "overseer" or "bishop," came into general use for the leading officers of each church. Before many years it was found wise to have but one bishop and several elders, or presbyters, associated with him. This practice, starting in Asia Minor about 110, became general in the Christian churches by 200.

As yet, however, there was no general organization which officially united and governed all these churches or any groups of them. But the strong bonds of common Christian faith held them together. They all thought of themselves as belonging to one fellowship, abiding in the Spirit of God until the day of Christ's coming.

Collateral Reading

The New Testament.
Rall, H. F., *New Testament History.*
McGiffert, A. C., *The Apostolic Age.*
Fisher, G. P., *History of the Christian Church,* Period I.
Rowe, H. K., *Landmarks in Christian History,* Lessons 1-5.
Cowan, H., *Landmarks of Church History,* Chapters I, II.

Questions for Thought and Discussion

1. What is meant by "founding of the Christian Church"?
2. What was the message of Jesus? How did it contrast with the thought of the Jewish people? Read one of the Gospels with these questions in mind.

3. In what respects are the life and activity of your local church like those of the earliest Jewish disciples? In what respects different?

4. What experiences caused the church to spread beyond Jerusalem? Find the record of these in the book of Acts. Who were some of the persons who helped to spread the "good news"?

5. State the message of Paul and illustrate your statement with passages from his letters.

6. What features of the life of churches in the cities of the Roman Empire do you find in your church to-day? What features are lacking?

CHAPTER II

THE CHURCH AND THE ROMAN EMPIRE
100-500 A. D.

In the first chapter we saw how Christianity spread in the first century among many of the towns of the Roman world. As time went on this expansion became more and more rapid. The varied population of the empire was deeply interested in religion. Men were seeking salvation. Other new religions sprang up, seeking to satisfy those who were dissatisfied with the old gods and who found no personal comfort in the religion of the state. But Christianity proved itself stronger than all, though in its conquest it borrowed from them many new elements foreign to its earliest form.

Popular opposition. The expansion of Christianity met with opposition from other quarters than those of its rivals. For some time it was regarded as an obscure Jewish sect; the neighbors of the Christians looked at them askance. They were clannish and exclusive. Their private meetings gave rise to malicious rumors about their morality. Their opposition to idolatry drew down upon them the hatred of the trades dependent upon it. They were even regarded as atheists, for they had no temple and no image which they worshiped. Thus from time to time popular feeling would rise up in mobs against the Christians, especially when some calamity such as an earthquake or a great fire had occurred, showing, so people thought, the anger of the gods at the impiety of the Christians.

As the increasing numbers of the Christians brought them more into public notice, Jewish and pagan writers attacked them, some with satire and slander, others with arguments and charges of disloyalty to the state. The

replies of the Christian "apologists," as they were called, not only criticized searchingly the morality and beliefs of the pagan religions, but also helped the Christians to define their own faith.

Persecution by the state. The severest opponent of Christianity, however, came to be the Roman state. The general policy of the empire was tolerant, but, as Christianity appeared to be atheistic, and as the Christians refused to show their patriotism by sacrificing before the emperor's statue, it was declared a "prohibited religion." Upon refusal to recant the Christians were to be banished, deprived of rank, or put to death. Yet except for occasional repression in one province or another the government took no radical action for many years. Marcus Aurelius in 180, Septimus Severus about 210, and Maximinus in 235 each ordered more stringent measures, which, though they caused scattered persecutions, were not systematically enforced. In the many years of peace which intervened the church grew rapidly.

The climax of the struggle came in two general persecutions. In the first, in 250, Decius endeavored to force all Christians to perform the state religious ceremony. Many indeed did so, but thousands refused and paid the penalties. The unusual growth of the church in the four peaceful decades which followed justified Tertullian's terse phrase, "The blood of the martyrs is the seed of the church." The final persecution, begun under Diocletian in 303, was the most violent and bloody of all. In the West its severity was lessened by the policy of Constantine, who saw the strength which the support of the Christians might bring to the empire, but in the East for eight years the horrors of torture, imprisonment, and death pursued the Christians. At last the emperors were forced to issue a limited edict of toleration, which was made complete by Constantine in 313.

External prosperity as the state religion. The edict of Constantine ended the persecution of the Christians once

and for all. More than that, his policy of showing favor to the Christians brought new advantages to the church. He not only made Christianity legal as a religion, but gave it the right to hold property in its own name. He recognized the church and gave special rights to the clergy. He also showed it marked personal favor by generous contributions and by systematic efforts to settle controversies which arose within it. Constantine himself made no efforts to destroy paganism, but his successors at once began its suppression. The church that had been persecuted in turn became the persecutor.

The final triumph of Christianity, however, was not yet reached. With the support of the aristocracy and the literary classes, the Emperor Julian endeavored to restore paganism to its former power, but the strength of Christianity made his efforts futile and his successors even more vigorously continued the suppression of paganism.

The final step in the victory of Christianity was its establishment as the state religion under Theodosius in 380. Catholic Christianity was declared the law of the empire and the acceptance of the Nicene Creed was made necessary for citizenship. Still more vigorous measures, such as the destruction of temples and edicts against pagan sacrifice, were inaugurated and in many towns mobs of monks aided in carrying out the decrees.

By its establishment Christianity had gained the protection of the state, unrivaled prestige, and unusual wealth. Its gains, however, were not all to its advantage. It was now directly under the control of the state and always remained so in the East. Moreover, the influx of great numbers of unworthy and untried members lowered its ideals and standards and greatly hindered its spiritual life. The church seemed hardly to realize the magnificent opportunity to capture the world for Christ which its new position gave it and was quite unprepared to promote systematically God's kingdom among men.

Dissension within the church. One reason why the

church was unprepared for this conquest was the growth of dissension within it. As men of different types of thought came into the church, they brought with them conflicting ideas about Christianity. Those opinions which the church rejected and condemned were called heresies. The first great heretical movement was that of Marcion (about 150) and of a group of philosophers called Gnostics. They asserted that the God of the Old Testament was not the Christian God and that Christ being Divine could not really have died. The church objected to the thought of two Gods and to a denial of Christ's humanity and began to take measures to refute and then to exclude the heretics.

This they did first by gradually forming the list, or "canon," of authoritative apostolic writings which we have in the New Testament. They then set up a standard statement of doctrine or "creed" which explicitly affirmed the points which the Gnostics denied. This we have in part in the so-called "Apostles' Creed." Their final step was to assert that the apostles had committed to the bishops, as their appointed successors, the final authority to interpret Christian doctrine and the sole power to guarantee the orthodoxy of the interpretation. This was the beginning of the theory of "apostolic succession" still held by many churches. As a result of this process the church accepted Cyprian's word—as the Roman Catholic Church still does —that "outside of the church no one can be saved."

The second great "heresy," Montanism, arose in the latter half of the second century. Though quite orthodox in belief, its leaders protested vigorously against the loss of the presence of the Spirit in the church and its growing worldliness. The church rejected Montanism because it regarded its excessive enthusiasm as out of date and because it attacked the organization of the church at a time when that organization was needed to protect the church against Gnosticism.

The setting up of a standard of doctrine was made of still more importance when the church began to try to

state its beliefs in terms of Greek philosophy. Two great streams of Christian experience came to a conflict here. The one endeavored to exalt Christ by identifying him with God; the other emphasized his human life as a great example for men. In spite of the efforts of Arius and his humanizing party, the Nicene Council in 325 adopted a creed that expressed the deity of Christ, though in phrases that many found unsatisfactory. A later council worked out a form that included both the human and the Divine aspects of the personality of Christ. Though this was finally accepted by most of the church, several provinces in the East broke off from the empire, and in them were formed what are now the Armenian, Coptic, and Abyssinian churches. Indeed, it was in the East that these controversies were most intense. Political aspirations and underhand methods of gaining party success provoked bitterness and strife that greatly weakened the church.

Only one theological controversy seriously disturbed the West—that of the contrasting views of man's sin and God's grace held by the great theologian, Augustine, on the one hand, and Pelagius, a British monk, on the other, early in the fifth century.

Bishops and councils. In spite of the dissensions produced by these doctrinal controversies, the church still believed in its fundamental unity, but this unity found expression not so much in the spirit of Christian fellowship, which had marked the primitive church, as in the power given to the bishops as a class and in the development of even more centralized organization. Gradually the bishop of the chief town in a province came to hold a rank higher than that of the other bishops, settling disputes between them and summoning the provincial synods.

Soon the bishops of great metropolitan centers gained authority over a number of provinces and finally the bishops of Rome, Constantinople, Antioch, and Alexandria were recognized as the heads of the church. Similarly, general councils, supposed to represent the entire church, came

to have authority over the provincial synods and in the church as a whole, though the Bishop of Rome often refused to recognize the decision of the Eastern councils.

Collateral Reading

Fisher, G. P., *History of the Christian Church*, Periods II and III.

Rowe, H. K., *Landmarks in Christian History*, Lessons 6-9.

Cowan, H., *Landmarks of Church History*, Chapters III and IV.

Questions for Thought and Discussion

1. What are the differences between the attitude toward Christians taken by people in the second and third centuries and that taken now?

2. In what respects does the treatment of Christians by modern governments differ from that by the Roman Emperors? How do you account for the difference?

3. Do you think the church fulfilled its Christlike mission better under persecution or prosperity? What was the effect of the latter?

4. What measures were taken to exclude heresy from the church?

5. Trace the rise of the bishops from New Testament times to the rise of the papacy.

CHAPTER III

THE RISE OF THE PAPACY AND THE CONVERSION OF THE BARBARIANS

The change in the sacraments. While Christianity was expanding and becoming more highly organized, its services of worship were greatly changed, in part by the influence of pagan religious ideas. The freedom and spontaneity of the worship described in Paul's letters, in which the Christians expressed themselves as the Spirit moved them, had to yield to more formality for the sake of orderliness. More than that, the very meaning and character of the services changed. The singing of psalms and hymns, the offering of prayer, and the preaching were still parts of the services.

But the central feature—and in a sense the center of the life of the church—was the solemn sacrament of the Lord's Supper. No longer was it the common meal shared in remembrance of Christ by all the fellowship present, but a ceremonial rite—in theory a repetition of Christ's sacrifice upon the cross—performed by the clergy with the congregation as spectators. Only by sharing in the mysterious benefits of this great propitiatory sacrifice, when performed by a priest who had been ordained by a bishop in the apostolic succession, could the believer be saved.

Similarly, baptism, instead of remaining a symbol of the baptized person's renunciation of his sins and of his entrance into the community of the followers of Jesus, became, in the thought of the church, the actual process by which sins were blotted out. This led to the postponement of baptism to some time late in life, until a new sacrament called penance appeared, which consisted of the performance of pious acts—prayers, fastings, pilgrimages—at the direction of the priests, as punishments for sin.

Monasticism. With the complicated church organization and the sense of the peculiar sacredness of the services came the feeling that those responsible for them—the officers of the church—should be set apart as holier than the rest of the Christians. They were not to marry nor to engage in secular or worldly callings, but to be devoted solely to the work of the church. Through them alone could salvation come to the people. No matter how faithful a follower of Christ one of the laity might be, he could not be as holy as a priest.

A somewhat similar class of sacred persons grew up in reaction against the increasing worldliness of the church. Stirred by their ideals to renounce worldly living, and finding it increasingly difficult to live a Christian life in the church and in society, many men sought the wildernesses and lived apart in meditation and solitude. In the middle of the fourth and early in the fifth century several leaders, of whom Benedict was the most famous (529), gathered such men as these into communities or monasteries under the threefold vow of eternal chastity, poverty, and obedience.

As time went on, these monastic orders[1] came to play a very influential part in the life of the church and society, for they fostered scholastic learning and many of the practical arts in the centuries when the decay of civilization in Europe was marked. They also made much of ministry to the poor. Many of the orders became immensely wealthy and powerful. Some of the most famous leaders of the church—scholars, theologians, Popes, missionaries—came from the monasteries.

The rise of the papacy. In western Europe, where monasticism had its greatest development, the church became the most extensive and powerful single organization. The center of this organization was Rome. Here,

[1] An "order" in this sense consists of all the monks living under the same set of rules in various monasteries and usually traces its origin to an individual founder.

in the greatest city of the Roman Empire, had grown up the largest community of Christians. The practical-minded bishops of this church, being without rivals in the west, began early to extend their authority. By the end of the fourth century Rome was given priority of honor over the other metropolitan centers. A few years later a bishop of Rome, Innocent I, asserted that all the western bishops and synods were subject to his executive and judicial authority. A little later Leo the Great (440-461) declared that the grace of salvation came to the bishops and thus to the church only through the Bishop of Rome, the successor of the chief of the apostles. These claims might have come to nought, had it not been that many of the Bishops of Rome, or Popes, as they have come to be called, were men of great ability and skill, losing no opportunity of making the practice of the church conform to their claims and of extending their prestige in secular as well as in church affairs.

The coming of the Barbarians. While the church was thus developing, conditions in the empire were changing in a way which vitally affected the life and work of the church. For many generations the tribes on the northern and northeastern borders of the empire, living in what are now the Balkans, Hungary, and France, had been drifting into the empire. But late in the fourth century hordes of Asiatics, driven by famine, began to press into Europe and push the "barbarians" of Central and Eastern Europe down upon the empire. In the conflicts between the invaders and the invaded the old political unity of the empire was badly shaken and finally broken. For a time the Pope at Rome stood as the sole representative of the political greatness of the empire.

These new peoples seem to have stirred afresh the missionary zeal of the church. Some of the tribes which settled in Italy had earlier been converted to the Christianity of Arius by missionaries, notably Ulfilas (c. 350), from Constantinople. The Christians of Italy under the

leadership of Rome began the task of leading these "heretics" into the form of faith held in Rome, called the "Catholic" faith, a task which was the less difficult because the Christianization of these tribes had not taken very deep root.

In this they were aided by the rise of a new kingdom in what is now France, that of the Franks, whose barbarian leader, Clovis, having won a battle after prayer to the God of his Catholic wife, had himself baptized with his entire army (496). He then proceeded, by the might of his sword, to compel his neighbors to become Catholic Christians and incidentally to join their lands to his kingdom! By this process was built up a kingdom extending, under Clovis's successors, over nearly all of France, Belgium, Netherlands, southwestern Germany, and western Bavaria, nominally, at least, related to Roman Christianity and traversed by its emissaries.

Missionary activity. Not all the conquests of the church at this time were won by the swords of ambitious princes. The traveling traders and soldiers of the earliest Christian centuries had planted Christianity in Britain and it had remained there even after Britain had ceased to be a part of the Roman empire. From these British Christians Christianity spread to Ireland, and an Irish monk, Columba (b. 521), in the latter half of the sixth century carried it to Scotland.

Meanwhile Pope Gregory the Great (590-604) sent a band of monks under Augustine to fulfill his own earlier ambition to be a missionary to the "Angles," or English. After some years of conflict the followers of Columba's mission accepted the authority of the Pope. The missionary energy thus centering in the British Isles soon expanded to the continent through the missionary labors of Columbanus (b. 543) and Willibrod (658-739) and many other British monks, not all of whom, however, promoted the customs and organizations of Rome.

It remained for another Anglo-Saxon monk, Boniface

(672-755), to bring the gradually developing Christianity of northern Europe into line with the authority of the Bishop of Rome. Boniface was tireless in his efforts in behalf of the church, redistricting old episcopal areas or setting up new, deposing immoral or insubordinate priests and bishops, establishing the Roman usages, enforcing monastic discipline, holding synods, and rooting out heathen customs.

The result of the labors of Boniface, continued by many others until the twelfth century, when the Prussians at last gave up their resistance to political and ecclesiastical pressure and were baptized, was a church in which the Roman church regulations were authoritative and which was beginning to bring to the rude, but sturdy, barbarians the moral discipline of its religious authority and the educational influences of as much of the old Roman civilization as the church contained. But the contrast between the nominal Christianity of the masses of church members in this period and the moral and spiritual earnestness of the church in apostolic days was very great indeed.

Islam; the Greek Catholic Church. This expansion of the church into northern Europe was partly offset by the rise of a new religion and by a break between eastern and western Christianity. The new religion was Islam, the faith of the followers of Mohammed (570-632), an Arab prophet. By migration and conquest this new religion swept, in scarcely more than a century, from Arabia westward across all northern Africa and up across Spain to southern France, where it was stopped in the Battle of Tours (732), and eastward into Syria and Persia. In its advance it crushed out the Christian churches. Seven centuries later the Mohammedan Turks captured Constantinople (1453), and threatened Europe on the east. From that time Islam has remained the most active rival of Christianity, expanding, as it has, into India and Malaysia and somewhat into China, and now moving southward into Central Africa.

While the followers of Mohammed were consolidating their gains, conflicts of authority were going on between eastern Christianity, with its center at Constantinople, and the Bishop of Rome. In 1054 the break was final and the Eastern Church, which became known as the Greek Catholic Church, has developed separately from the Roman Catholic Church of the West, becoming in time the great State Church of the Russian Empire and having branches in other countries of eastern Europe.

Collateral Reading

Fisher, G. P., *History of the Christian Church*—
Period III, Chapters II and III;
Period IV, Chapter I.
Period V, Chapter I.

Rowe, H. K., *Landmarks in Christian History*, Lessons 9-12.

Robinson and Breasted, *Outlines of European History*, Vol. I, Chapter XIV.

Cowan, H., *Landmarks of Church History*, Chapters VII and XII.

Questions for Thought and Discussion

1. What parts of modern church services were in the services of the early church? Trace in the service for the sacrament of the Lord's Supper in your church those parts which come from the New Testament and those which appear to be later.

2. Why should men want to become monks? What services did the monks render to the church and to the world?

3. How did there come to be Popes?

4. Who were the "barbarians"? How were they won for Christianity? Who were some of the leading missionaries?

5. With what new religion did Christianity come into conflict in the seventh and eighth centuries? What lands were lost to it?

CHAPTER IV

THE MEDIÆVAL CHURCH AT ITS HEIGHT

During the centuries in which the church was trying to assimilate the new converts of northern Europe, the administration at Rome came for many years at a time into the hands of weak or unprincipled Popes, and was even the tool of ambitious political families in Italy. Reforming movements appeared from two directions to rescue the church from this condition of affairs. One was the activity of the more powerful princes of the Frankish kingdom, such as Charlemagne (768-814) and the Ottos and Henry III (1039-1056), who did much to disentangle the selection of the Pope from local politics and to uproot graft and corruption in the church, although they themselves did not hesitate to exercise authority over it.

Increase in the power of Rome. The second correcting influence came from within the church and originated in a reform of monastic life, begun by the monks of Cluny. Under the leadership of able men, of whom the most notable was Hildebrand, a monk of Cluny, the marriage of priests, the purchase of ecclesiastical positions, and the appointment of men to these positions by secular princes were vigorously attacked. It involved still further the development of complete control over all the churches by the central administration at Rome, a condition which had never been attained except in a very loose way, and also the independence of the church from all control by secular rulers, if not even its supremacy over them.

These very claims were asserted and, to a remarkable degree, accomplished by the masterful will of Hildebrand, who became Pope under the title of Gregory VII (1073-1085). The election of the Pope was put into the hands of the cardinals (the heads of the chief churches in Rome),

and thus out of the hands of the political magnates. The celibacy of the clergy was enforced, depriving them of any motive of handing down their estates to posterity, instead of bequeathing them to the church. After long and bitter conflicts with the secular rulers, involving at one time the complete humiliation of the emperor before the Pope, an agreement was reached that ecclesiastical positions, which had quite generally been filled by appointees of the wealthy or ruling patron, should be filled by the church, with a possible veto by the secular ruler. This meant that the great estates and properties, the endowments of churches and monasteries given to them by devoted laymen, were no longer under the jurisdiction of the ruler within whose lands they lay, but were under more or less complete control of the church. The church had become a great international landed proprietor and the Pope a sovereign.

The authority of the Pope over secular rulers. But this was not all. Gregory not only succeeded in centralizing the control of the church and its properties within the church. He asserted that all secular rulers held their kingdoms and principalities only from him as his subjects. He reminded them that he was the vicar of Saint Peter, to whom Christ committed the care of all the Christian flock and that they must acknowledge his authority. He warned William the Conqueror of England to yield to him "unconditional obedience" on the peril of his soul, excommunicated or cast out of the church princes who did not acknowledge his authority, and absolved subjects from obedience to rulers with whom he was in conflict.

Gregory himself did not realize upon all these claims, but under Innocent III, who was Pope from 1198 to 1216, the papacy reached the zenith of its actual power. He made numerous assignments of kingdoms to princes, forced the king of Aragon in Spain to come to Rome to be crowned, decided between Otto IV and Philip of Swabia as emperor, forced King John of England, who had threatened to banish the clergy, to surrender his lands to the Pope

and receive them back as a "fief" or holding from the Pope, compelled Philip of France to take back his divorced wife, and exercised his power in many small affairs. In 1215 he held the great Lateran Council of more than fifteen hundred prelates and abbots, who, instead of legislating for the church, listened to the reading of the decrees of the Pope, who proclaimed himself the Vicar of God and, by his succession from Peter, the ruler not only of the church, but of the whole world.

The duties of the Pope and the bishops. The church over which the Pope proclaimed his sovereignty, was at this period, the thirteenth century, the most powerful institution in Europe. Everybody, except Jews and Mohammedans, was a member of it, just as men are to-day citizens of the state. It was supported by tax upon its members, by the income of its great estates, and by the gifts of the people.

The Pope was the supreme governor of it and to him, either directly or through their superiors, all the clergy, priests, and monks were responsible. It was he who confirmed the election of bishops and archbishops and abbots, who was the court of final appeal in ecclesiastical cases from all over western Europe, and who by his decrees determined the laws of the church. The details of the central administration in Rome were handled by the Curia, or administrative office, which also collected all fees for deciding of suits and confirming appointments, a half-year's income from each vacancy filled by the Pope, and the revenues from the "States of the Church," over which the Pope was direct political ruler.

In each of the ecclesiastical areas into which Europe was subdivided an archbishop was in charge, and under him were the bishops, who were the administrators of the church's affairs in still smaller areas. Their duties were to ordain the clergy, confirm baptized persons, supervise all the clergy, administer the episcopal income and the property of the churches, advise the political rulers, and

try cases. Many of them were very influential in affairs of state as well as church, and, in order to watch them as well as to represent him in the courts of princes, the Pope had his personal representatives or legates in many parts of Europe.

The work of the parish clergy. The real work of ministering to the people was carried on by the parish clergy, who were supported by the tithes paid by the people and by the income from the parish lands. They administered the sacraments—particularly the mass (the Lord's Supper)—upon which the eternal salvation of the people depended, and it was through the general belief that men could be saved only through these sacraments that the church held its power over the rulers and the people. When King Philip refused to take back his divorced wife or King John to yield to the Pope, the latter laid upon their kingdoms the interdict, prohibiting the clergy from administering the sacraments and thus putting the inhabitants of these kingdoms in peril of their salvation. The influence of the parish clergy was also exercised in the requirement of the private confession of sins and in the fixing of penances by the priests when conferring absolution (declaring the forgiveness of the sins confessed) and thus freedom from eternal punishment. The mass was for the benefit of all the people, but was frequently said privately, for the benefit of the dead, the expense sometimes being met by endowments.

It was also within or in connection with the church that the culture and learning of the time was to be found. The Popes and archbishops were patrons of the arts of painting and sculpture and architecture. In this period the marvelous Gothic cathedrals of Europe began to rise. New interest was shown in scholastic pursuits and the study of law. The Crusades, unsuccessful, though romantic attempts to wrest the Holy City, Jerusalem, from the control of the infidel Mohammedans, brought new contact with the learning which the Arabs had preserved.

New monastic and begging orders, particularly the Franciscan and Dominican orders, arose as expressions of particular types of piety or particular ways of serving the church. The founder of the great Franciscan Order, Francis of Assisi, is one of the shining examples of the many devoted Christians who, filled with the spirit of love and zeal for their Master, took on themselves vows of poverty and self-sacrificing service to the poorest and the basest.

The decline of the Pope's political power. In spite of the degree to which the church made itself felt in all parts of its dominion, its supremacy in the political sphere was not long maintained. The Popes had been able to exercise their authority only by adding to their spiritual prerogatives skill in playing off the interests of one ruler against another. But an increasing unity of national feeling and increasing centralization of governmental organization gave the political rulers better footing from which to resist the control of the Pope. Men were becoming exasperated by the financial exactions of the papacy, and were feeling new stirrings of self-reliance and independence, with the increase of commerce and the extension of learning.

At the end of the thirteenth century both Edward I of England and Philip IV of France laid taxes upon the clergy to pay for their wars with each other. The Pope, Boniface VIII (1294-1303), without the skill of Hildebrand or Innocent III, tried to forbid it, but in each case the recently established Parliaments, representing, as far as any assemblies did, the popular opinion, declared that the king's rights were not for the Pope to interfere with. A little later Philip secured the election of a French Pope and moved the papal court to Avignon, in France (1309-1376), where it remained under his thumb in weakness and luxury, with great loss of prestige. This so-called "Babylonian Captivity" in Avignon was followed by a period in which there were two and sometimes three Popes at once, one supported by France, the others by Italy and Germany.

In this impossible situation a movement to take the control of the church out of the hands of the Popes appeared in the holding of three great councils at Pisa, Constance, and Basle in the early years of the fifteenth century. Although succeeding in getting rid of the superfluous Popes and asserting the supremacy of the Councils over the papal office, the Councils did not make permanent their control. The Pope was soon in a position to repudiate the action of the Councils and again to seek for political and ecclesiastical domination, in so far as the changing conditions in Europe would permit.

Collateral Reading

Fisher, G. P., *History of Christianity*—
Period V, Chapter II.
Period VI, Chapters I to III, VI.
Period VII, Chapters I to III.

Rowe, H. K., *Landmarks in Christian History*, Lessons 13, 14.

Robinson and Breasted, *Outlines of European History*, Vol. I, Chapters XVIII, XIX, XX.

Cowan, H., *Landmarks of Church History*, Chapters XIII to XXI.

Questions for Thought and Discussion

1. What forces attempted the reform of the church in the early Middle Ages, and how did they go about it?

2. What was the position of the church, at the height of its power, in relation to secular governments? Why, in your thought, could not this position be maintained?

3. Outline the duties of the bishops and pastors of your church and compare them with the duties of the bishops and priests of the Middle Ages. What differences of position do you find?

4. What aspects of art were notably developed under the patronage of the church in the middle ages?

5. Trace the decline of the church's political power.

CHAPTER V

THE PROTESTANT REVOLT

Reformers before the Reformation. Not all the symptoms of disagreement with the church were to be found in political affairs. All through the Middle Ages there had been small bodies of folks who had sought to gain and express their religious experience outside the church and who had been persecuted by the church as heretics.

More significant were the movements started by John Wyclif in England and John Hus in Bohemia. Wyclif (1324-1384) was an English scholar, who yearned for a church that would consider its duty ministry and not mastery. Despairing of the reform of the papacy, he began to attack the Papal Church in his writings and to send out poor pious men to preach to the people. He also translated the Bible from the Latin of the church into the English of common speech. Although opposed by the king and by most of the clergy, his followers, known as Lollards, infused into the common people for years a new spirit of evangelical devotion and independence.

Through Bohemian students at Oxford the knowledge of Wyclif's work was carried to Bohemia. Here John Hus (1369-1415), a university scholar, began to preach doctrine much like that of Wyclif. Hus was supported by the independent nobles and gained many followers. After his trial and burning as a heretic, the Hussite nobles broke with the king and maintained their independence. Although a compromise on some of the doctrinal questions was reached, the spirit of independence and of evangelical piety has always been a mark of Bohemia.

The religious experience of Luther. The great break in the unity of the church of the Middle Ages and the

beginning of the Protestant denominations were the result of many causes, such as dissatisfaction with the papal court and its exactions, the grievances of the peasants against the land-owning clergy, the independent spirit in the literature of the time, the growing sense of nationality, and the increasing number of men who were thinking for themselves in religious matters.

The leader of it, however, was not a prince or archbishop, but a young monk, Martin Luther (1483-1546), a teacher in a small university in Germany. In spite of unusual devotion to the precepts of the church and to the ascetic practices and penances which it urged, he had come to feel that he was still an unsaved man and that his own acts of piety would never earn his salvation. During deep meditation and study of the Bible he came to a great conviction of the truth of Paul's word, "The just shall live by faith" (Romans 1. 17). Salvation, he discovered, was the free gift of God to those who put their trust in Him, and could not be earned.

This inevitably meant that the approach of a man to God was not through the agency of priests, but direct, that salvation was not dependent on the doing of penances or on the priestly repetition of a sacred and mystical ritual, nor even on membership in the church. Though Luther did not at first realize it, these conclusions meant the denial of the authority of the mediæval church and its great claims to divine power.

The clash with the papacy. The issue was first raised by Luther's famous posting of the "Ninety-five Theses," or subjects for class discussion, on the door of the University Church at Wittenberg, October 31, 1517. These theses criticized a sale of indulgences promoted in Germany under the high patronage of the Archbishop of Mainz and the Pope. Their immediate effect was to hinder the sale of indulgences and thus to attract the attention and opposition of the church authorities. Luther replied to his opponents by issuing brief pamphlets explaining his position. These

and the theses, reproduced in large numbers by the comparatively new invention of printing, were spread far and wide, and in a short time Luther found himself the champion of an awakened Germany, seeking freedom from the papal (and therefore Italian) control. At first he supposed that the Pope would support his efforts, but he very quickly discovered that his recantation or his death as a heretic was being sought.

In 1520, after further study, he issued three great, challenging pamphlets—"Address to the Christian Nobility," "The Babylonian Captivity of the Church," "The Freedom of a Christian Man"—which at once brought down on him the ban of the Pope, declaring him and all his followers heretics. To this Luther replied by burning a copy of the ban on a public bonfire. Fortunately, the independent German princes then began to take Luther's side and were strong enough to resist the efforts of the church authorities and to hold off the emperor, who, though supporting the Pope's side, was anxious to avoid trouble with them. Under the protection of the princes Luther was publicly examined at the Diet of Worms in 1521, but refused to recant. While in hiding for a year in the castle of a friend, he continued his studies and translated the Bible into German.

The reform of the churches. The first definite effect of the new religious zeal and sense of freedom upon the life and worship of the church came in Wittenberg. Here enthusiastic followers of Luther began to "reform" the churches by removing saints' images, changing the mass to a communion service, urging monks and nuns to marry and initiating other radical reforms. All sorts of wild proposals were made, partly under the influence of the "revelations" of visiting "prophets" from Zwickau, and discredit threatened the entire movement. But Luther came out of hiding and by laying down the principle that the Bible, and not "revelations," must be the standard and guide and by his own influence restored the orderly progress of the reform. Stimulated by his example, many

lesser leaders initiated similar reforms with the approval or acquiescence of the more powerful nobility in a number of the states and principalities and in several of the independent cities.

The most distinctive changes were the shift from Latin to German in the language of the services, the new emphasis on preaching, communion of the laity with both bread and wine, the independent right of each Christian community to select its own minister, and the abandonment of compulsory confession, of confirmation, of extreme unction, of private masses and of the idea of a repeated sacrifice as essential in the Lord's Supper.

The "Protestants." As this movement continued, Germany became divided into two opposing camps with the Catholic princes on one side and the reforming princes on the other. After one of the Imperial Diets (Speyer, 1529) six of the reforming princes and fourteen free cities drew up a "protest" against a severe anti-reformation ordinance of the emperor. From this the name "Protestant" was derived. But neither the efforts of the emperor to induce the Protestants to change their stand nor the mild form of statement of Protestant religious convictions, drawn up by Melanchthon, a scholarly young disciple of Luther, and known as the Augsburg Confession (1530), could bring any unity. The "Reformation" had gone too far. Compromise could not be made. The emperor threatened force. After much dissension and several brief periods of warfare the Treaty of Augsburg (1555) settled the principle that the religion of any district was to be the religion of its ruler, so long as it was either Lutheran (Augsburg Confession) or Catholic.

The Zwinglian Reformation. Thus the first great breach was made in the Catholic Church of the Middle Ages. But it was not in Germany alone that the effect of the new spirit of independence was felt. Other men besides Luther had been studying and thinking, and, stirred by the news of Luther's boldness, they began to act.

In the German portions of Switzerland Huldreich Zwingli (1484-1531), chief preacher at Zürich, urged such reforms as the marriage of the clergy, abolition of the sacrifice of the mass, removal of the images from the churches, and the dissolution of the monasteries, all of which the city council approved. In other cities similar changes were made after much public agitation, but, as in Germany, Catholic opposition was aroused and Zwingli was killed in battle between the Catholic and "Reformed" cantons. It is from this reformation that most of the so-called "Reformed Churches" in the United States and in Germany and Switzerland have descended.

Collateral Reading

Fisher, G. P., *History of the Christian Church*—
Period VII, Chapter IV.
Period VIII, Chapters I and II.
Lindsay, T. M., *A History of the Reformation*, Vol. I.
Rowe, H. K., *Landmarks in Christian History*, Lesson 18.
Robinson and Breasted, *Outlines of European History*, Vol. I, Chapter XXIV.
Cowan, H., *Landmarks of Church History*, Chapters XXII to XXIV.

Questions for Thought and Discussion

1. Who were the "reformers before the Reformation" and in what lands did they work?
2. What was the religious experience of Luther? How did he come to clash with the papacy?
3. How were the churches "reformed"? What changes were made?
4. What is the origin of the term "Protestant"? Upon what principle was peace between Catholic and Protestant princes brought about? Do modern governments observe this principle?
5. What was the Zwinglian Reformation, and what present day churches owe their origin to it?

CHAPTER VI

THE PROTESTANT REVOLT
(Concluded)

John Calvin. More influential than Zwingli and nearly as influential as Luther was John Calvin (1509-1564), the leader of the reformation in French Switzerland and France. Educated in law and theology, independent in his thinking, and seeking a religious satisfaction which he did not find in the Catholic Church, he had been attracted and influenced by the religious ideals of the reformers in Germany. The circumstances of his decision are unknown, but before he was twenty-seven he had written one of the most influential books in all Christian history, *Institutes of the Christian Religion.*

In it he laid great emphasis on God as a Ruler who ordains the salvation or damnation of every man for His glory.[1] Obedience to God's will, revealed in the literally authoritative Bible as law, is the duty of all men, yet only that limited number whom God has "elected" to save will be saved, since for them only Christ died. The church, in Calvin's thought, guided by the Bible, was to train and discipline the elect, the state to enforce its decrees. The contrast of "Calvinism," as the system came to be called, with Catholicism lay chiefly in setting up the Bible in place of the tradition of the church as the supreme authority and in the more democratic church organization it fostered.

Reform in Geneva. The scene of Calvin's greatest activity, however, was the city of Geneva, in French-speaking Switzerland, to which Farel, a reformer who was following in the footsteps of Zwingli, invited him (1536) to assist

[1] In contrast to Luther's emphasis on God's fatherly love for the sinner.

in maintaining the Reformation. Here he became the dominant power in the city, writing its civil and church laws and enforcing them in a spirit of rigid intolerance that resulted in many executions and banishments, not only on criminal grounds, but also on grounds of heretical belief. Nevertheless, Geneva gained the reputation of being the most orderly city in Europe, and thousands of Protestant refugees from France flocked to it for safety. Moreover, from this "citadel of the Reformation" went out scores of earnest young men, trained under Calvin's direction, to preach and spread the Reformation in France.

The Reformation in France. In France the rapid circulation of Luther's writings stirred the hearts of many, and the hostile attitude of the government only fanned the flame. From 1523 on there were successive periods of persecution and tolerance. In 1545 more than a score of villages were destroyed for their Protestant sympathies, and extensive and severe measures for uprooting the adherents of the new belief were put into effect. This only forced the Protestants to work secretly until they grew numerous enough to form a strong political and military party in the state.

The first church was organized in Paris in 1555, and four years later the first synod of several churches met, adopting a statement of faith and an organization providing clergymen and elders for the government of the local church, as in early Christianity, and a series of synods for guiding all the churches. From this time for nearly half a century religious wars (intermingled with national and international politics) followed between the two parties with brief periods of tolerance and efforts at adjustment. A settlement was made by the Edict of Nantes in 1598. Nearly a century later this was revoked and hundreds of thousands emigrated and many were martyred.

In the Netherlands the course of the Reformation paralleled that in France, although it was even more bloody because of the violent tyranny of the representatives of the

absentee ruler, the king of Spain. The victory of William of Orange, the splendid leader of the Protestant forces, brought about a long truce in 1609.

The Reformation in Scotland. Scotland felt the reforming influences at first from Germany, but later, and very much more strongly, from France, her traditional ally. In spite of prohibitions of the Scotch Parliament the doctrines spread. The first martyr was a fine scholar, Patrick Hamilton, burned at the stake in 1528. The great leader, however, was John Knox, a disciple of George Wishart, who was martyred in 1546, the year after Knox accepted the Protestant faith. After punishment as a galley slave for assisting in efforts to free Scotland from France, Knox worked for the Reformation in England until driven out, then studied in Geneva and returned to Scotland in 1559 under the patronage of many of the nobility. Here with unquenchable zeal he preached the Reformation everywhere, attacking shrines and monasteries.

In the civil war which followed the Protestant forces triumphed and in 1567 the Scotch Parliament declared the Reformed Church "the only true and holy Kirk of Jesus Christ in this realm." For some years after this there was conflict between church and state, in which the church finally won freedom from interference. The religious thought of the Scotch church followed very closely that of Calvinism and, in spite of some efforts to have the church governed by bishops, the "presbyterian" form of government, similar to that in French Switzerland and France, became permanent.

The Reformation in England. In England the development of the Reformation came about in a very different way from that of the other countries.[1] There was the same growing spirit of nationalism, of hostility to clerical control, of independent piety (as fostered by Wycliff's follow-

[1] In the Scandinavian countries the leadership of the rulers in their effort to gain control of the wealthy church estates and their promotion of Reformation ideas to gain support is somewhat parallel.

ers), but the leadership in bringing the Reformation about was in the hands of the king, Henry VIII.

Though personally having no sympathy with Protestantism, he found himself in opposition to the Pope because of the latter's unwillingness to grant him a divorce. Under the influence of the king, who was very popular with the people, Parliament passed a series of acts from 1532 to 1534, forbidding payment of church revenues or the sending of legal appeals to the Pope, and finally put the appointments to high ecclesiastical offices in the king's hands and declared him to be "the only supreme head of the English Church." The king meanwhile married a new wife, his archbishop declaring this marriage valid, and the Pope excommunicated him. The result of the break was to spread Protestant ideas and to give opportunity for agitation for Protestant reforms, although the authorities did little to foster it, and the various statements of faith which were issued were distinctly Catholic save for the elimination of the Pope.

Under Edward VI (1547-53) the Protestant leaders were able to push matters further. Images were removed from the churches. The clergy were permitted to marry. A Book of Common Prayer, based on the old orders of worship, but made Protestant in tone, was issued and all others prohibited. A statement of faith called the "Forty-two Articles of Religion" (later "Thirty-nine") was published. Thus the making of England Protestant was well under way, but the accession of Mary, a devout Catholic (1553), brought a sharp reaction, and in three years she nearly undid the work of Edward's reign, though not without violence and bloodshed.

But in 1558 Elizabeth became queen, and the return of Protestantism began, though not as rapidly as it had progressed under Edward. From this time on, however, there was no re-establishment of Catholicism in England. For many years Catholics were persecuted, and not until 1829 were the legal restraints upon Catholics entirely removed.

The result of the Reformation in England was thus the establishment of a national church governed and directed by the state, the bishops and archbishops holding their appointments from the king. As in the other Protestant churches the seven sacraments of the Catholic Church were reduced to two, namely, baptism and the Lord's Supper; the repetition of the sacrifice of Christ in the mass was done away; the authority of the Bible was emphasized.

The Anglican Churches, as the Church of England and those descended from it (for example, the Protestant Episcopal Church in the United States) are called, have laid great stress upon the organization of the church under bishops in "apostolic succession," in contrast to the presbyterian organization of the Reformed Churches of Scotland, France, and Switzerland, and have also emphasized the sacraments and use of fixed forms of worship more than they have been emphasized in the Reformed Churches.

Catholic counter-reformation. The rise of Protestantism had the effect not only of producing extensive separations from the Catholic Church, but of stimulating changes within it. In Spain and in Italy efforts were made to reform the administration of the church, and in 1545 the great Council of Trent was summoned to consider doctrinal changes, the reform of abuses, and action against the increasing separations. Although it met for varying intervals for eighteen years, and did succeed in making more definite its statements of doctrine, these were more firmly mediæval than before and no very great practical results came of the measures recommending reforms.

More effective was the work of a new religious order, the Society of Jesus, or the Jesuits, founded by a devout Spanish soldier, Ignatius Loyola, and approved by the Pope in 1540. Working under unusual grants of power from the Pope, with a very closely knit organization and elaborate supervision, by scholastic and political skill they became the most effective agents of the Pope in hindering the advance of the Reformation and in regaining lost territory

by securing a change of religion on the part of the rulers of Protestant or tolerant principalities.

Religious wars. More destructive of the strength of the Protestant Church were the bitter religious and political wars which followed the efforts of the papacy to regain the lost lands in the years from 1566 to 1618. For the thirty years following 1618 northern Europe, especially Germany, was swept by a succession of devastating wars, chiefly between Protestant and Catholic princes in varying alliances. Had it not been for the leadership and skill of Gustavus Adolphus, who brought aid from Sweden, much more of northern Europe might have been lost by the Protestants. When finally both sides were exhausted, the Peace of Westphalia (1648) was signed, recognizing equal rights of Protestants and Catholics and providing amicable processes for the adjustment of religious relationships.

But it will be noticed that almost nowhere was it thought that different religious faiths or different forms of the Christian faith could tolerate each other. The adherents of any church other than the state church were for more than a century to be regarded as potential spies or traitors. But there was an opportunity for new religious movements to find foothold where indifferent rulers and political expediency left religious issues to one side.

Results of the Reformation. The century and a half after Luther's posting of the theses saw more extensive and radical changes in the life and organization of the Christian Church than had any equal period since its beginning. In place of the single great church of the Middle Ages, there now remained in allegiance to the Pope only the churches of Italy, Spain, Portugal, Austria, Bavaria, Bohemia, Moravia, a part of Germany, France (chiefly though not exclusively), Belgium, Poland, and Ireland. He had lost to the Lutheran movement Sweden, Norway, Denmark, and much of Germany; to the Calvinistic movement Scotland, the Netherlands, and parts of Switzerland and Germany, to the Anglican movement England. In each of

these lands national or state churches were established. The political authority of the Pope over Europe was ended.

Another great change was the more democratic form of organization of the new churches, although not until "free" churches, not attached to the state, began to rise, did the churches acquire the energy and vitality that come from having the entire responsibility for support, promotion, and direction put upon the members. Moreover, in the Protestant parts of Europe the worship of the Virgin and the Saints, the use of relics, indulgences, the practice of the monastic life, and the service of the mass were done away.

More important than all, however, was the new recognition of the direct relation between man and God, the consequent emphasis on the study of the Bible, and the stimulus to strenuous moral endeavor. A new impetus had been given to the deepening and expansion of vital Christianity, even though for some time the new churches were weakened and dulled by the bitter conflicts through which they had passed.

Collateral Reading

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Lindsay, T. M., *A History of the Reformation*, Vol. II.

Rowe, H. K., *Landmarks in Christian History*, Lessons 19-21, 27-31.

Questions for Thought and Discussion

1. Who was John Calvin? How was his thought contrasted with Luther's? Where was his reforming activity chiefly carried on?

2. What difficulties did the Reformation face in France?

3. Who were the leaders of the Reformation in Scotland? In what lands did the "presbyterian" form of government become characteristic of the Reformed Churches?

4. Trace the fortunes of the Reformation in England

under Henry VIII, Edward VI, Mary, and Elizabeth. On what principle was the Established Church organized?

5. Who was Loyola? What were the purposes of his society?

6. Summarize the results of the Reformation, noting differences between religious conditions at the end of the Reformation and now.

CHAPTER VII

THE RISE OF MODERN DENOMINATIONS

It will not be possible in the limits of this little book to trace the growth and history of the Lutheran, Reformed (Calvinistic), Anglican, and Catholic Churches in all lands, interesting as that would be. But, in order to understand those churches which we find alongside of our Methodist Episcopal Church in the United States, such as the Presbyterian and the Congregational, we must consider certain developments in English Christianity.

The growth of the Presbyterian movement. After the Church of England was finally established as Protestant by Queen Elizabeth, there were many who felt that she had gone too far and many who felt that she had not gone far enough. The bishops tried to establish uniform methods of conducting services and arranging the altars and equipment of the churches. But to these methods, to the administrative power of the bishops, and to the control of the church by the civil power many clergymen and laymen objected. They desired that the church should govern itself in the presbyterian way by councils of clergymen and elders (presbyters) and that the ministers should be selected by the congregation, and they attacked episcopacy as not authorized by the Bible.

The government, in spite of the widespread sympathy with the movement, began energetically to suppress it. This resulted in dividing the "presbyterian" group known as the "Puritans" into two, the one part desiring to stay in the English Church and to make it "presbyterian" and the other, known as the "Separatists" or "Independents," asserting that it was wrong to remain in a church that was not organized according to Scripture and that true believers must organize independent churches for themselves.

As it happened, the Puritan hostility to the bishops coincided with a similar hostility on the part of Parliament and people to the autocratic power of the king. Parliament also desired the help of Scotland against the king. The Scotch were devoted to the presbyterian form of church government and to the doctrines of Calvinism. At their instance the English Parliament agreed to displace the episcopal organization of the English Church by a presbyterian one, and this was done in 1648. At the same time the Westminster Assembly of the church, summoned by Parliament, adopted the so-called "Westminster Confession," which was based on the Thirty-nine Articles, but was more strongly Calvinistic. This Confession is substantially the statement of belief used by all the Presbyterian churches of to-day. The new organization was, however, slow in starting, even while the Puritans were in power under Oliver Cromwell, because of the opposition of the Independents. In 1660 with the "Restoration" of the monarchy (Charles II) episcopacy was at once restored and remained the polity, as it is called, of the Church of England and of all its branches and descendants in the British colonies and America ever since.

The Presbyterians now found themselves outside of the Church of England in spite of themselves, even though they (as all Englishmen even now) must pay taxes for the support of the state church. Some of them joined a Scotch presbytery that was formed in London in 1772. In 1876 the branches of the Scotch churches in England and these original English Presbyterians united to form the Presbyterian Church of England. Emigrants to America from among these Scotch and English Presbyterians laid the foundations upon which the strong Presbyterian Churches of the United States and Canada have been built.

The rise of the Congregationalists and the Baptists. The Independent or Separatist group was only loosely bound together, but in certain definite points they were alike. They believed that a true church was formed not

of those who were born into it, but of believers who by a voluntary covenant or contract joined together for that purpose, that each congregation so formed should have entire control over its affairs, and that there should be clear separation between church and state. One such church was formed by Browne in 1586 and was promptly crushed by the state. But gradually others formed, several of them emigrating to Holland to escape persecution. Part of one of these exiled congregations just three hundred years ago, as Pilgrims seeking "freedom to worship God," landed at Plymouth in New England, making there the first permanent settlement in what was to become the United States of America. They were soon joined by a group of Puritans and with them formed the foundation of the Congregational Churches of the United States.

Another group of Independents felt very strongly and consistently that infant baptism had no place in a "covenant" church, though the other Independents had continued its practice without such scruples. In this respect this group was similar to groups of Independents called "Anabaptists," who had been active in Germany and Switzerland during the Reformation. The first churches of the "Baptists," as they were called, were formed in Amsterdam in 1609 and in London in 1612. In Cromwell's régime they flourished, but later, with most of the English Churches, they grew weaker until the coming of the Wesleyan Revival. The Baptists were great believers in religious liberty and suffered much for that cause. Like the Presbyterians and Congregationalists, many of them emigrated to America in colonial times and from them the great Baptist Churches of America have grown.

Other religious bodies, such as the Quakers, or the Society of Friends, and our own Methodist Episcopal Church, also were brought to the United States by emigrants from England. The story of the latter will be traced in detail in other chapters, but here it will be worth while to note something of the Christian denominations now in the

United States and their size and activity. Some of them may be grouped rather easily into families; others stand apart.

The size of American denominations. The last government census of religious bodies, taken in 1916, reported nearly 42,000,000 members in the 204 religious bodies or denominations in the United States, of which 187, representing a membership of over 41,000,000, may be classed as Christian denominations. To find so many divisions in the Christian Church in a comparatively new country would seem most surprising and certainly discouraging to the cause of Christian unity. But it must be remembered that perhaps nearly two score of these denominations have come to this country by emigration from the divisions of the Christian Church in the Old World, some of the divisions being due to immigration of the same denomination from countries using different languages. Furthermore, twelve of the 187 (or one-fifteenth) enroll over 35,000,000, or nearly nine tenths, of the membership and ten of the twelve have more than 1,000,000 members each. To look at it another way, 153 denominations (or eight tenths of them) average less than 12,000 members apiece, and of these denominations 110 have less than 10,000 members, 44 having less than 1,000. Thus the Christian Church in the United States is divided into a few large denominations and many very small ones.

The largest single denomination of Christians in the United States is the Roman Catholic Church. This church has grown largely through immigration, chiefly from Ireland and Italy, though from many other countries as well. Its reported membership in 1919 was 17,735,000 on the basis of all baptized persons, including infants. As most of the other denominations do not compute their membership on this basis, comparisons are difficult to make.

The next largest single denomination is our own, the Methodist Episcopal Church, with a membership of over 4,394,000 in 1920, of whom over 510,000 are in foreign

mission fields. The Methodist group or family of churches is the largest numerically, having over 7,950,000 members in the seventeen denominations in the family. The more important are as follows:

Methodist Episcopal Church (1920).....4,394,000
Methodist Episcopal Church, South (1920)....2,254,752
African Methodist Episcopal Church (1919).. 551,000
African Methodist Episcopal Zion Church (1920), 458,000; (Census) 257,000
Colored Methodist Episcopal Church (1920), 267,000; (Census) 245,000
Methodist Protestant Church (1920) 179,500; (Census) 187,000
Free Methodist Church (1920), 37,000 (Census) 35,000

Two other churches, not classed as Methodist, but having vital historical association with the Methodist Churches and very similar to them in their organization and life, are the Evangelical Association (159,000) and the United Brethren (371,000 in two denominations).

The Baptist family is the next largest with 7,207,000 members in seventeen bodies. Of these the Northern Baptist Convention numbers 1,232,000; the Southern Baptist Convention 2,709,000; and the National Baptist Convention (colored) 2,938,000, these three containing ninety-six per cent. of the entire Baptist family.

The Lutheran family numbers 2,493,000 members, of whom nearly 1,190,000 are in one church, the United Lutheran Church in America, formed in 1918 by the union of the three Lutheran bodies which had the largest membership. Other Lutheran bodies here are kin to Lutheran bodies in Denmark, Finland, Norway, and Iceland.

The Presbyterian family has had several divisions and reunions in its history. It numbers approximately 2,255,000 members in ten denominations. The largest is the Presbyterian Church in the U. S. A. (Northern) with over 1,620,000 members. The Presbyterian Church in the U. S. (South-

ern) has 364,000 members, the United Presbyterian Church 161,000. Active movements are under way for a larger union of the Presbyterian Churches and for bringing into the union the Reformed Churches which have similar methods of church organization. The latter family has 538,000 members in four organizations.

There are three other single denominations of large membership. The Disciples of Christ, formed under the leadership of Alexander Campbell in 1827 as a protest against the divisions in the Christian Church, has now a membership of 1,493,000. The Protestant Episcopal Church, descended from the church formed by the early American colonists who were members of the Established Church of England, numbers 1,087,000 members. The Congregational Church, tracing its American origin to the Church of the Pilgrims of just three centuries ago, now has on its rolls 809,000 members.

All of the denominations named and many of the smaller ones are active and vigorous. Almost all have developed boards of home and foreign missions, schools, colleges, and theological schools, periodicals and publishing houses. In no other great country is so large a proportion of its population actively related to the Christian Church and actively carrying all the meaning of the gospel into every part of the life of the nation.

Collateral Reading

Fisher, G. P., *History of the Christian Church*—
Period VIII, Chapter XII.
Period IX, Chapters I, III, V, VI.
Rowe, H. K., *Landmarks in Church History*, Lessons 32-37.
Selbie, W. A., *English Sects.*
Bacon, L. W., *A History of American Christianity.*

Questions for Thought and Discussion

1. Explain how the Presbyterian denominations came into being.

2. What was the difference between the Presbyterians and the "Separatists"? What denominations owe their origin to the Separatist movement?

3. The population of the United States is approximately 105,000,000. Estimate the percentage of population in the leading religious bodies.

4. How do you account for the fact that some 60,000,000 of the population are not church members? What responsibilities rest upon the churches because of this?

5. How many of the people in your town are church members? What responsibility has your church toward the rest?

CHAPTER VIII

THE EXPANSION OF CHRISTIANITY

In the previous chapters we have seen the Christian Church grow from the little groups of Christians in a few cities near the Mediterranean Sea until it spread over all of Europe and the British Isles and across into North America. We have now to study how it has been expanding into other parts of the world.

The beginnings of expansion. Practically all of Europe had been reached by the gospel and had become at least nominally Christian by the thirteenth century. At the eastern end of the Mediterranean there were the remnants of the Greek, the Coptic, the Abyssinian, and the Nestorian Churches, which had been almost entirely swept away by the Mohammedans. Outside these limits there were hardly any Christians anywhere in the world, even as late as the beginning of the Protestant Revolt. Europe at that time knew very little of the world which was beyond its shores except the vague reports of occasional travelers to the East and the still more vague guesses as to what lay beyond the Atlantic Ocean. But in 1492 Columbus reached the West Indies and the discovery of the Americas opened up a new world. Six years later Vasco da Gama rounded the southern end of Africa and journeyed by sea to India. The two centuries following were marked by a violent competition between the nations of Europe for control over these new lands and for the mastery of the sea.

In the wake of the pioneer discoverers went pioneer missionaries, carrying the gospel of the redeeming love of Christ to those who had never heard his name. Such was Francis Xavier (1506-1552), one of the first members of the Society of Jesus and the first of its long line of mis-

sionaries. Journeying afar, never tarrying long in one place, reckless of comfort and life, he poured the passion of his soul into incessant labors in India and in Japan, to win thousands to Christian baptism and to the ceremonies of the papal church. Other missionaries, building on his foundation, raised a church in Japan, numbering two hundred thousand in 1582, but unrelenting persecution finally crushed it in 1640, and for two centuries Japan was closed to the gospel.

Still greater missionary activity went forward in the New World. The Catholic kingdoms of Spain and Portugal opened the West Indies, the southern part of North America, and South America, to colonization, to commerce, and to the missionary zeal of the Catholic monastic orders. Hundreds of priests and monks accompanied the conquerors and sought to baptize and to train the Indians. The method of the invaders was often violent, and both the civil and the ecclesiastical government aimed to dominate, rather than to educate and uplift the subject races. However, the immigration of increasing numbers of Spaniards and Portuguese and the labors of friars and monks, often heroic and self-denying, made Latin America Catholic, and at least nominally Christian. The virility of the religious life of North America has not characterized the lands of the South, which have not received the priceless benefits of public education and the power to read the Bible, "every man in his own tongue."

The beginning of Protestant Missions. In this first period of expansion the Protestant forces were strangely inactive and indifferent to missionary endeavor. Neither Luther nor Calvin seemed to feel any concern about the non-Christian world. Even as late as 1781 when William Carey inquired of the Association of Baptist Ministers in England whether the great commission (Matthew 28:18-20) was not still in force, he was answered by the chairman: "Sit down, young man! You are a miserable enthusiast to ask such a question. When God wants to convert the

heathen, he can do it without your help or mine; and at least nothing can be done until a second Pentecost shall bring a return of the miraculous gifts."

But already men had become conscious of the call of God to help. Into the formal and controversial atmosphere of the Lutheran Church in 1675 the Dresden court preacher, Philip Jacob Spener, brought the teachings of a living, practical, personal Christianity, which "embraced the whole world with its loving thought." Its principles of conversion, of Bible study, of spiritual experience, and missionary activity are taken for granted to-day, but such was the opposition of his time that their advocate was driven from his pulpit.

The movement thus inaugurated, called Pietism, found a refuge at Halle, where Spener's most gifted disciple, August Francke, developed, in a new university and a training school for Christian workers, influences that have reached every part of the world. To the University of Halle in 1703 came a student, Bartholomew Ziegenbalg, "seeking nothing else in the world but the glory of God's name, the spread of God's kingdom, and the propagation of divine truth," and from Halle in 1705 Ziegenbalg and a fellow student, Henry Plütschau, were sent out to Tranquebar by Denmark on the first organized Protestant foreign mission. These two German lads were indeed the first student volunteers. To the Danish-Halle Mission in India came other pupils of Francke, preeminent among them Christian Schwartz, one of the greatest apostles to the non-Christian world. From 1750 to 1798 his career as a missionary was illustrious, filled with noble and most self-denying labors, winning the respect and confidence of British and Hindu. At his death the native Christians numbered fifty thousand.

The Moravians. The hidden seed of the Word, carried by followers of John Hus from the valleys of Bohemia, brought forth fruit a hundredfold three centuries later in the Church of the Moravians at Herrnhut in Germany.

Under the protection of Count Zinzendorf, who had been a pupil of Francke at Halle, this humble church, called the "Unity of the Brethren," began in 1732 to send its light into all the world. Within twenty years it had started more missions than all other Protestants in the two centuries preceding, reaching the West Indies, Greenland, Labrador, Dutch Guiana, Georgia, New York Indians, the Gold Coast, and Cape Town. In missionary method, as in missionary spirit, it continues to this day an example to Christendom. The whole church is a missionary society and exists for one object, the proclamation of the gospel in the neediest places of the world. The spirit of the Moravians is expressed in the glowing words of their leader, Zinzendorf, "I have but one passion. It is He, only He!"

William Carey. If the Moravians were the pioneering missionary church, the pioneering individual of the missionary movement was the Baptist minister, William Carey. As he sat at the cobbler's bench, where he added to his meager stipend, in the little English village, with a map of the world before him, his spiritual vision saw a thousand million souls without Bible or preacher or Saviour. In season and out of season he urged the obligation of obeying Christ's last command. For ten years he bore the sneers and taunts of indifference and inertia. "But when God lets loose a thinker and a seer, when a saint gets on his knees, watching the dawn, and sees God's signal flashing, floods and flames cannot stay his progress." (Pierson.)

At last, his memorable sermon in Nottingham in 1792, the most far-reaching utterance in the era of modern missions, with its two mighty appeals, "Expect great things from God—attempt great things for God," brought conviction to his hearers, "so clearly," says his former rebuker, Dr. Ryland, "did he prove the criminality of our supineness in the cause of God." A humble band of twelve men formed themselves into the Particular Baptist Society for Propagating the Gospel among the Heathen, and, "as such an undertaking must needs be attended with expense,"

took a subscription for the conversion of the world, amounting to £13 2s. 6d. Carey offered himself as their first missionary. For forty years he served his Master in India, as evangelist, translator, publisher, and teacher of Oriental languages—the leading spirit of his time in missions. In the field of his pioneer endeavor there are now five million Christians.

Early English missionary societies. Even earlier in the eighteenth century societies had been founded in England and Scotland for the "Promotion of Christian Knowledge" in the colonies, among them the Society for the Propagation of the Gospel in Foreign Parts, chartered in 1701, for many years exclusively colonial in its work. It was under this Society that John Wesley came to Georgia in 1735. As an immediate result of the mission of William Carey, the London Missionary Society began its long and honorable career, at first interdenominational, later "Independent," or Congregational. This Society sent out the great pioneers—Robert Morrison to China in 1807, John Williams to the South Seas in 1814, and to Africa Robert Moffat in 1818 and David Livingstone in 1840.

In 1786 the Methodists in England began their foreign mission enterprises, but it was not until 1816, two years after the death of Thomas Coke on his way to India, that the Wesleyan Missionary Society was formed. It has been quaintly said that "during Dr. Coke's lifetime it was not deemed necessary to organize a missionary society among the Wesleyans, as he embodied that great interest in his own person."

In 1799 a group of clergymen of the Church of England, leaders in the Evangelical Movement, organized the Society for Missions to Africa and the East, which was later changed to the Church Missionary Society. Henry Martyn (1781-1812) was the first clergyman of the Anglican Church to offer himself for foreign work, but the East India Company preferred to accept him as a chaplain rather than admit him as a missionary. Among the great

names of the Church Missionary Society are Reginald Heber (1783-1826), author of "From Greenland's Icy Mountains" and many another noble hymn, who went to India, and Alexander M. Mackay (1849–1890), whose brave life was given to Uganda in Africa.

The beginnings of American missionary societies. The missionary zeal of the Williams College student, Samuel J. Mills, kindling into white heat the flame of devotion of his comrades at Andover Seminary, Adoniram Judson, Samuel Nott, and Samuel Newell, was the inspiration of the American Board of Commissioners for Foreign Missions, founded as an interdenominational enterprise in 1810. The change of creed of Adoniram Judson, who set sail for India as a Congregationalist and arrived as a Baptist, led to the organization in 1814 of the American Baptist Missionary Society. The Presbyterians formed their own society in 1837 and the Reformed Churches later. Since 1870 the American Board of Commissioners for Foreign Missions has been practically confined to the churches of Congregationalism. In 1819 the Missionary and Bible Society of the Methodist Episcopal Church began its first century of service. Its story is reserved for another chapter.

Of the number of missionary societies in existence to-day an accurate statement is not possible. The Foreign Missions Conference of North America includes in its reports more than two hundred such bodies, belonging to the United States and Canada. The contributions of North America for world-evangelization on the eve of the World War were more than thirty million dollars a year.

The unfinished task. The task of world-evangelization is but begun. In this, the twentieth century of the Christian era, the followers of Confucius are said to number over 300,000,000, those of Mohammed over 200,000,000, the devotees of Buddha 140,000,000, while the Hindus are counted to over 200,000,000; against this overwhelming force of "enemies of the cross" is arrayed the army for the Christian conquest of the world, numbering 576,000,000, of which

the Protestant division is but 167,000,000 strong. The vast continent of Asia with its 400,000,000 of China, its 315,000,000 of India, the 77,000,000 under the Empire of Japan, and at least 100,000,000 of other races, has fewer than 10,000,000 Protestants. Africa with its 170,000,000—52,000,000 Mohammedan, 99,000,000 pagan—has hardly 19,000,000 Christians, including the British and Dutch immigration to South Africa. It is said that for every thirty-three natives of Africa who become Christian, one hundred become Mohammedan. The thirty million Mohammedans of Malaysia are almost untouched by Christian influences.

> *"And when Jesus saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."*

Collateral Reading

Leonard, Delavan L., *A Hundred Years of Missions*, Chapters VI–IX, XXIII.

Smith, George, *Short History of Christian Missions*, Chapters XIII–XV.

Mason, Caroline Atwater, *World Missions and World Peace*, Chapter IV.

Smith, George, *Twelve Pioneer Missionaries* (William Carey).

Fisher, G. P., *History of the Christian Church*, Period VIII, Chapter XI; Period IX, Chapter VII.

Moore, E. C., *The Spread of Christianity in the Modern World.*

Questions for Thought and Discussion

1. What were the boundaries of Christendom at the end of the thirteenth century?

2. How did Latin America come to be Roman Catholic?

3. What reasons can you give for the differing characteristics of religious and social conditions in North and South America?

4. What movement gave the first impulse to Protestant foreign missions?

5. Tell the story of William Carey.

6. What were the earliest missionary organizations in England and America?

7. Compare the numerical strength of Protestantism with the forces which it must conquer for Christ.

CHAPTER IX

THE WESLEYAN REVIVAL: BEGINNINGS

Eighteenth-century England. The eighteenth century found England at ebb tide in its social, intellectual, and religious life. Between the rich and the poor among its five or six million people there was a great gulf fixed. The laborer with wages of a few cents a day lived in hopeless squalor upon the coarsest fare; for his children, who must toil like himself, there was no chance for an education, except in the few inadequate charity schools. The least infraction of the law brought him into a vile prison or to Tyburn, where half of London flocked gayly to see him die. The spirit of the times was coarse and brutal. At the other social extreme there was much riotous living. Luxury and immorality were the rule, with, however, many notable exceptions. The streets of London, then a city of but half a million inhabitants, were infested with highwaymen, who robbed late pedestrians of their gains at the gambling table. The literature of the age was mainly stilted and artificial, characterized by "hot-house fragrance, rather than the freshness of the mountain breeze."

To the deadness of the times the church brought no living message. Many of the clergy were ignorant of the Scriptures, skeptical or indifferent, and low in morals. The gospel was not heard in most of its pulpits. Yet underneath this state of spiritual dearth and social degeneration the currents of a nobler faith and practice were still flowing. It was into such an age that John Wesley brought the message of "scriptural holiness," of the life in Christ through the power of the Spirit, possible to every man.

John Wesley's early life. John Wesley was born in the first decade of the eighteenth century and lived until

its last decade (1703-1791). "For such a time as this" God called him to the kingdom, a prophet of the "newness of life" in Christ. Puritan and Nonconformist, commoner and aristocratic lines converged upon his birth, but each of his parents had chosen adherence to the Church of England, and his birthplace was the humble rectory at Epworth. He was the eleventh of the nineteen children of the Rev. Samuel Wesley and Susannah, his gifted wife, who was in the estimation of her distinguished son also "in her measure and degree a preacher of righteousness." The community was rough and little inclined to yield to the vigorous preaching of the energetic rector.

But within the home, though often in poverty, there was an atmosphere of genuine piety, wise discipline, and high-mindedness, which characterized the noble mother of this unusual family. With serenity and sagacity she gave herself by an unremitting system to the training of her little flock in prompt obedience and self-control, in the beginnings of culture and religion, setting apart special hours for spiritual conversation with each of her children. When in 1709 unruly villagers set fire to the Epworth rectory, the almost miraculous escape of her son John from the burning building led her "to be more particularly careful of the soul of this child."

At the age of twelve John Wesley was placed in the famous Charterhouse School in London; at seventeen he entered Christ Church College, Oxford University, an eager and successful student, fond of his fellows, of keen and sparkling wit, and reflecting much upon his mother's words, "In good earnest resolve to make religion the business of your life." In 1726 John Wesley was appointed Fellow of Lincoln College and as a college don lectured faithfully on many subjects—languages, logic, philosophy.

The Holy Club. When after a brief curacy John Wesley resumed the duties of his Fellowship at Oxford in 1729, he found that his younger brother, Charles, had developed a new seriousness in religion and with a group of his

fellow students at Christ Church College had resolved to attend weekly sacraments and to "conform strictly to the method of study and practice laid down by the University." It was to this little group, of which John Wesley became the leader, that the term "Methodist" was first applied.

Religious earnestness and methodical habits were sufficiently exceptional in the Oxford of that day to excite ridicule of these lads, most of them under twenty years of age, but derision did not move them from their hours of prayer, of reading together the classics or works on religion, of attending the sacraments, from their frugality and industry and systematic social service in the prisons and among the poor. It is not difficult to picture the meetings of this little group, probably never more than thirty in number, gathering perchance in John Wesley's room in Lincoln College, to read "chiefly the Greek Testament," to plan their visits to the Boccardo or the Castle Prison, or discuss with seriousness and sincerity the tenets and practices of the church.

The Wesleys in Georgia. General Oglethorpe, a remarkable man of the most active and varied benevolence, resolved to give the debtors of the Fleet and Marshalsea Prisons, whom in charity he had sought to aid, a chance of beginning again in the New World. Under the charter granted by George II he was appointed governor of Georgia, and the Society for the Propagation of the Gospel in Foreign Parts undertook the sending of ministers to the colony and missionaries to the Indians. John and Charles Wesley accepted this commission and landed in Georgia in 1736.

The two years spent by John Wesley in America were not of great value to the colony, since his chaplaincy was characterized by a rigid High Churchism, repellent and controversial. But in the development of his own religious experience they were of prime importance, for it was on the voyage and in the colony that he met the Moravians, whose deep spirituality and calm trust in God led him to

seek the secret of their religious life. It was largely the influence of August Spangenberg, the Moravian pastor in Georgia, and of Peter Böhler, whom he met in London on his return, that led him into the larger faith.

The conversion of John Wesley. When John Wesley went to Georgia, he had "the faith of a servant, not that of a son." He was also "in the bonds of a servile ecclesiasticism." On his return, under the guidance of his Moravian friend, Peter Böhler, he earnestly sought for "that faith whereby alone we are saved, with a full Christian salvation." Into the joy of that faith his brother Charles had already entered.

Then at a meeting in Aldersgate Street, London, as he listened to the reading of Luther's Preface to the Epistle to the Romans, describing the change which God works in the heart through faith in Christ, John Wesley felt his heart strangely warmed. "I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." This day, May 24, 1738, is recognized in the records of Christian progress as the birthday of Evangelical Methodism, a landmark in the history of Protestant Christianity.

George Whitefield. Among the later members of the Holy Club was a tapster's son from Gloucester, who came to Pembroke as servitor in 1732. In 1735 George Whitefield, under the influence of a little book, "The Life of God in the Soul of Man," suddenly entered into the joy of conscious salvation in Christ—three years before this experience came to the Wesleys. Gifted with an irresistible eloquence, this youth of twenty-two years, ordained in 1736, startled England with his preaching. After a short stay in Georgia he returned to England in 1738, to find the spiritual change which had come to John and Charles Wesley. Then, under the leadership of these three men—Whitefield, the tongue of fire; Charles Wesley, the singer of noble hymns; and John Wesley, preacher, organizer, leader—began that

marvelous revival which became a spiritual revolution, a mighty movement in the progress of the kingdom of God.

The beginnings of the Wesleyan Revival. The year 1739 is epochal in Methodism. The fiery eloquence of Whitefield, who had now become "the evangelical free lance of two continents," stirred the opposition of the Established Church. When its doors were closed to him he preached to thronging thousands in the open air. For more than thirty years "he flashed from side to side of the Atlantic and kindled revivals wherever he went." The English historian, Richard Green, finds the secret of his influence in the intense reality of his preaching, its earnestness of belief, its deep, tremulous sympathy with the sin and sorrow of mankind.

The Wesleys, not without some reluctance, soon followed Whitefield's example of "proclaiming in the highways the glad tidings of salvation." Mob violence often attacked, but never intimidated them. Conversions were constant, often attended with extreme physical agitation.

Toward the end of 1739 John Wesley, at the desire of some of the converts, began to meet with them weekly for prayer and counsel. "This," he writes, "was the rise of the United Society, first in London, and then in other places." In 1743 he published "The Nature, Design, and General Rules of the United Societies," and henceforth the Methodists became a "Connexion."

The Hymns of the Revival. "Charles Wesley was the sweet singer of the great Revival. In his soul the new experiences burst into song. He gave the world sixty-five hundred poetical compositions. His 'human hymns,' as set over against the Psalms then used in the churches, were quickly popular with the outdoor congregations of new converts. Green says: 'His hymns expressed the fiery conviction of its converts in lines so chaste and beautiful that its more extravagant features disappeared. The wild throes of hysteric enthusiasm passed into a passion for

hymn-singing, and a new musical impulse was aroused in the people which gradually changed the face of public devotion throughout England.' All phases of Christian experience were sung by him; all Methodist doctrines were made clear and defended in his lines; and through all the life and fire, love and joy of the Methodist Revival breathed. . . . Others also sang in this revival period. John Wesley made translations and wrote stately verses; Williams gave us 'Guide me, O thou great Jehovah'; Cennick left us 'Thou great Redeemer, dying Lamb'; Olivers chanted 'The God of Abraham Praise'; and Perronet sang 'All hail the power of Jesus' name!'; but Charles Wesley was and is the bard of Methodism, the hymnist of all Christendom."[1]

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John Wesley, Methodist.
Townsend, Workman, Eayrs, *The New History of Methodism,* Vol. I, Book I, I–IV.
Tyerman, *The Life and Times of John Wesley.*

Questions for Thought and Discussion

1. Describe the condition of English life at the beginning of the eighteenth century.
2. Picture the childhood of John Wesley.
3. What was the Holy Club?
4. What influences led John Wesley into new religious experiences?
5. Describe his conversion.
6. How did Methodism begin?
7. Find in Charles Wesley's hymns the characteristics of the spiritual experience of the early Methodists.

[1] Dr. S. L. Beiler.

CHAPTER X

THE WESLEYAN REVIVAL: EXPANSION AND ORGANIZATION

The development within the Societies. The United Societies consisted of "awakened persons"; within them were swiftly developed most of the characteristic features of Methodism—the Band, an inner fellowship of those who were "supposed to have remission of sins" and who were seeking the higher life; the Love Feast, a general gathering of the members, after the fashion of the "Agapae" of the early church; the Class Meeting, where small groups were placed under the spiritual guidance of a class leader; the Watch Night and Covenant Services for the renewal of consecration.

Chapels soon became a necessity; the first was "The Foundery," once used to cast the king's cannon, at Moorfields, London; the opening of the "New Room" at Bristol followed with much rejoicing. The "Orphan House," with its chapel, at Newcastle, was the first building erected by the Methodists for their own use. With the need of funds for these enterprises the office of steward developed.

Lay preaching. Spontaneously in various parts of Great Britain laymen began to preach the gospel, a practice which Wesley was reluctant to approve. His wise mother urged him to examine the fruits of their preaching before he forbade them, and by this test he was compelled to sanction their efforts. As the societies became more numerous the lay preachers followed the example of the Wesleys and Whitefield in itinerating among them. Soon regular circuits were established and the itinerant preacher became an institution of Methodism. Mr. Wesley at once laid down qualifications for the preachers, and minute and model

rules for their conduct and studies. He appointed assistants or superintendents to oversee the circuits, making monthly reports to him.

At first donations of food and clothing only were made to these heroic itinerants; later £12 a year was allowed them, gradually increased to £33 annually for the preacher and his family. Under such self-denial he rode the long and difficult rounds of his circuit, often preaching several times a day. His saddlebags were his wardrobe and his library, and highwaymen had no cause to molest him. But he carried in his heart "the riches of grace in Christ Jesus, our Lord," and he accomplished for England what no statesman, no ruler could accomplish.

The women of early Methodism shared in the leading of classes, in the teaching and benevolence, and sometimes even in the preaching. "God owns women in the conversion of sinners," said Mr. Wesley, "and who am I that I should withstand God?" The names of Mary Bosanquet, the wife of the saintly John Fletcher, and of Hester Ann Rogers are written honorably into the story of early Methodism.

The Conference. As the lay preachers and their circuits increased, the necessity for a conference of the chief workers became evident. Such a conference Mr. Wesley called in 1744—the first of the Conferences of Methodism. Ten persons attended it, at the Foundery, London—six clergymen and four lay preachers. By Mr. Wesley's favorite method of question and answer, still in use, its minutes were recorded. Matters of doctrine and polity were carefully considered.

Henceforth, the Conference met annually, Mr. Wesley presiding, appointing the preachers to their circuits, and governing the whole movement. Thus in five years (1739-44) nearly all the characteristic features of Methodism were established, not arbitrarily, but as Mr. Wesley's quick discernment and wise judgment saw and met the need.

The philanthropy of the early Societies. The United Societies were animated, like the Holy Club, with the aim

"to do good to all men." Out of their poverty the members "gave themselves and all they had to God," and in His name shared their meager fare with the poor, the sick, the stranger. Never despairing of the most vicious and debased, they sought to rescue and uplift. Into the crowded prisons and at the gallows they brought to men, women, and children the comfort of the redeeming grace.

Mr. Wesley's systematic mind laid down rules for the Societies' benevolence, and his example stimulated it. "I save all I can, and give all I can, that is, all I have," was his own rule throughout his life. The increase of income increased not his expenditure, but his beneficence. Money he "threw out of his hands, lest it find a way into his heart."

Education. To provide for the children of the colliers, and later for those of the traveling preachers, the Kingswood Schools were founded in 1739. For these and other schools Mr. Wesley selected the teachers; he wrote and edited grammars of English, French, Greek, Latin, and Hebrew, ancient histories, and books on logic. He made rules for the conduct, diet, and curricula of the children, among them the rule forbidding play! This lover of little children must have had in mind the violent and often brutal games of the schools of that day.

To his preachers he urged the duty of studiousness; "Read the most useful books, and that regularly and constantly." He advised the use of five hours a day in reading and offered to give each preacher, as fast as they could read them, books to the value of five pounds.

With Dr. Thomas Coke he founded a Tract Society in 1782. He wrote many tracts, and edited many abridgments of Milton, Herbert, Bunyan, and others, which, issued in cheap form, had an enormous circulation. A part of his work for God was the founding of the Book Room, whose publications helped to educate the preachers and members of the Societies, and whose profits were devoted to their benefit. Under his own name some four hundred publica-

tions are listed. The English historian Richard Green writes that it was the spiritual movement led by John Wesley which "gave the first impulse to our popular education."

The Societies and the Established Church. Mr. Wesley never withdrew from the Church of England. Though he came to renounce "the fable of apostolic succession," and lost his sympathy for High-Church methods, ecclesiastical and political, and for the national claims of the Establishment, his love for the church of his childhood did not fail. Notwithstanding the antagonism of the church and many of its clergy to the Societies, he persuaded the Conference of 1755 not to secede. But Methodism was gradually becoming a church, though without the name of "church."

The condition of the Methodist Societies in America, being without the benefit of clergy and sacraments after the American Revolution had dissevered them from the Church of England, forced Mr. Wesley, after appealing in vain to the Bishop of London, himself to ordain Dr. Coke as superintendent, with Mr. Asbury, of "the distressed sheep in America." Other ordinations—for Scotland, Newfoundland, Antigua, and even for England—followed. In 1788, three years before his death, Mr. Wesley wrote, "A kind of separation has already taken place, and will inevitably spread, though by slow degrees."

Mr. Wesley's character and work. In 1791 Mr. Wesley's remarkable life of eighty-eight years came to an end. The more one studies the character of this servant of God, especially through the medium of his Journals, the keener do one's interest and admiration become. "The more abundant life" was unfailing in his mind and soul and conduct. Macaulay says that he possessed a genius for government; Matthew Arnold ascribes to him a genius for godliness. His industry and endurance were almost miraculous; for more than a half century he rode horseback over the circuits, eight thousand miles a year, and preached annually not less than seven hundred and fifty times. "That dear man of God," said Mr. Asbury, "his equal is not to be

found among all the sons he hath brought up, nor his superior among all the sons of Adam he may have left behind."

For the measure of John Wesley's achievements one must look not alone at Methodism, with its thirty-six million adherents in all the world, its doctrine and polity, which he laid down, its passion for evangelism, philanthropy, education, missions, which was his own. To have founded such a church is to have contributed inestimably to the progress of the kingdom of God. But the influence of Mr. Wesley revitalized all Protestantism; the Evangelical Revival within the Church of England, with its great constructive reforms, owed much to Methodist stimulus and example.

The social and moral impress of the Wesleyan Revival upon England, purifying society, breaking up the mob spirit, promoting the sense of the dignity and seriousness of life, teaching the value of the individual and the spiritual meaning of democracy, has produced unmeasured good. It changed the face of England and contributed to the spirit of liberty and brotherhood everywhere. One hundred years after the death of John Wesley the verdict of his countrymen pronounced him "one of the greatest of Britain's sons." For the secret of his power we must go back to the little gathering in Aldersgate Street, when his heart was strangely warmed with new-found faith in Christ.

Collateral Reading

Townsend, *et al.*, *The New History of Methodism*, Vol. I, Book I, Chapter VI.

Hurst, J. F., *The History of Methodism*, Vol. II, Chapters LIV-LXIV.

Fitchett, W. H., *Wesley and His Century*, pages 200-375.

Stevens, Abel, *The History of Methodism*, Vol. II, Book VI.

Questions for Thought and Discussion

1. Show the lines along which the early Methodist Societies developed.

2. What was John Wesley's attitude toward education? toward social service?

3. What was the relation of the early Methodist Societies to the Church of England?

4. Describe the characteristics of Mr. Wesley.

5. What is the measure of his influence upon the Methodist movement? upon England in general?

6. What was the secret of his power?

CHAPTER XI

BRITISH METHODISM SINCE 1800

Wesley's provision for the future of Methodism. John Wesley was too wise an administrator, too deeply concerned with the progress of Christ's kingdom, not to make some measure of provision for the United Societies when his steady hand could no longer guide. The property of Methodism had been held in his name; his had been the deciding voice in its government. Seven years before his death, in 1784, the year also of the organization of the Methodist Episcopal Church in the United States, Wesley enrolled in the High Court of Chancery his famous Deed of Declaration and Establishment of the People Called Methodists, appointing one hundred of his preachers to act as the supreme legislative and administrative authority. The Legal Hundred were required to meet yearly, and to maintain the doctrines and the itinerant system. They were given power to fill vacancies in their own number.

In a letter of Mr. Wesley, read after his death, he begged the Hundred to be guided by Providence and not to take advantage over the other preachers. So loyally has this counsel been observed that from 1791 to 1878 the Wesleyan Conference included virtually all the ordained and regular ministers. In 1878 the laymen were added in equal numbers. Through the Deed of Declaration the United Societies were held together after Mr. Wesley's death.

The relation with the Church of England. Mr. Wesley left undetermined the relation of the United Societies with the Established Church. This question was continually in hot debate in the succeeding Conferences. The administration of the sacraments, at first denied, was gradu-

ally and partially conceded in the Societies. In 1795 the final step was taken; the Plan of Pacification constituted the Societies into a church. Even so, the separation was slowly accomplished. For nearly thirty years the traveling preachers did not call themselves ministers. The title "Reverend" was authorized in 1818.

The Wesleyan Methodist Church and the secessions. During the sixty years after Mr. Wesley's death the history of British Methodism is one of dissension and schism, and of rapid numerical progress. There was constant resistance to that which the growing spirit of liberty regarded as clerical autocracy. In 1811, under the influence of Lorenzo Dow, who brought camp-meeting methods from America, the Primitive Methodists withdrew; in 1797 about five thousand members, desiring more power in the hands of laymen, formed the Methodist New Connexion; in 1815 members in Devonshire constituted the Bible Christians; on account of the introduction of an organ into the chapel at Leeds in 1828 the Protestant Methodists were established; because of opposition to theological seminaries in 1835 the Wesleyan Methodist Association was founded.

In 1857 occurred the amalgamating of the Protestant Methodists, the Wesleyan Methodist Association and certain Reform Methodists into the United Methodist Free Churches. In 1907 this body joined the Bible Christians and the Methodist New Connexion in constituting the United Methodist Church of Great Britain. This process of unraveling and knitting together again will be complete when at no distant day the union of the Wesleyan Methodist Church, the Primitive Methodists, and the United Methodist Church of Great Britain brings into one church all the followers of John Wesley in his native land.

Lay representation in the Wesleyan Church. For nearly ninety years the government of Wesleyan Methodism was purely clerical. The Legal Hundred, chosen by John Wesley, appointed their own successors, until 1814, when every fourth election was made by and from ministers of

fourteen years standing, who could also choose the president and secretary of the Conference, their choice to be legalized by the assent of the Hundred, which is never refused. In 1878 the Wesleyan Church substituted for the clerical government a Conference composed equally of ministers and laymen. This action brought the Wesleyans into line with the democratic branches of British Methodism and an era of Methodist reunion at once began, soon doubtless to be made complete.

The figures of British Methodism. Over 850,000 members are on the class books of the Wesleyan Methodist Church. It owns 9,000 churches, from the great City Mission Halls to the little village chapels. Twenty-two hundred ministers, more than 20,000 local preachers, and nearly 50,000 class leaders administer the church. There are 1,000,000 children in its schools. From churches and chapels went close upon 300,000 men to the World War, of whom 24,453 made the supreme sacrifice. The missionary and educational enterprises of the church are an honor to Methodism. The Primitive Methodists number over 200,000, the United Methodist Church of Great Britain about 170,000, while there are some 20,000 in smaller branches.

The Methodist Church of Canada. The heroic beginnings of Methodism in Canada more than a century ago were the faithful work of the circuit riders, penetrating the wilderness to plant the seed of the Word in the scattered settlements. Canada's honor roll contains the names of William Losee, William Black, Nathan Bangs, Freeborn Garrettson, and the families of Philip Embury and Barbara Heck. The Conference in Canada, organized in 1824, was set apart from the church in the United States in 1828; from 1833 to 1840 it was attached to British Methodism. In 1844 the Methodist Church of Canada was formed by the union of the Wesleyan Methodist Church, the Methodist New Connexion, and the Methodist Church of East British America. Further amalgamation in 1884 completed the establishment of one Methodism in the Dominion of Canada,

including also Newfoundland and Bermuda. Since 1902 the union of the Congregational, Presbyterian, and Methodist Churches of Canada has been under consideration, and, though halted by the Presbyterians in 1917, it is now practically accomplished.

The Methodist Church of Canada, loyal to the doctrines and methods of John Wesley, has a General Conference, composed of twelve Annual Conferences, including about 2,700 ministers, over whom a General Superintendent presides. Its membership and that of its Sunday schools each comprise about 400,000, its adherents 1,500,000. Canada presents important home mission fields, in which Methodism is valiantly laboring, while it conducts large foreign mission enterprises in China and Japan.

The Methodist Church of Australasia. As in other communities and other lands, it was a layman who formed the first class meeting in Australasia, an English schoolmaster in Sidney in 1812, Thomas Bowden. Through his appeals to the Wesleyan Church, missionaries were sent both for the colonists and the aborigines. Gradually the Primitive Methodists, the Bible Christians, and the United Free Churches also began work there. The Methodist Church of Australasia, formed by the union of the many branches of Methodism in Australia, New Zealand, and Tasmania, held its first General Conference in 1904. The Primitive Methodists of New Zealand did not join the Union Church, however, until 1913. The Methodist membership includes about one twelfth of the population of Australasia, and numbers over 1,000 ministers, 9,000 lay preachers, 4,500 churches, and 200,000 members.

Methodism in South Africa. A British soldier, George Middlemiss, preached the first Methodist sermon in South Africa in 1806. The progress of Methodism was carried forward by English chaplains of the British colonists, and extended also among the native tribes. There are about 150,000 Methodists in South Africa, mainly of the Wesleyan Methodist Church. The prospect of a united Methodism in

South Africa is full of promise for the spiritual and social welfare of its varied peoples.

Collateral Reading

Townsend, *et al.*, *The New History of Methodism*, Vol. I, Book I, Chap. VII, Book II-III.
Hurst, J. F., *The History of Methodism*, Vol. VII, pages 1-151.
Fitchett, W. H., *Wesley and His Century*, Chapters X, XI.
Stevens, Abel, *History of Methodism*, Vol. II, Book V, Chapter VI.

Questions for Thought and Discussion

1. How did Mr. Wesley provide for the continuance of Methodism after his death?
2. What was the Deed of Declaration? the Plan of Pacification?
3. What were the causes of the several secessions in the sixty years after Mr. Wesley's death?
4. Describe British Methodism—the Methodist Church of Canada—Australasian Methodism—Methodism in South Africa.

CHAPTER XII

THE BEGINNINGS OF METHODISM IN AMERICA

The founders of American Methodism. "Methodism came to America in the hearts of the emigrants. It did not come officially, as an organization, but as an experience in the heart and an impulse in the life." On August 11, 1760, a company of emigrants from County Limerick, Ireland, landed in New York, then a city of about twenty thousand inhabitants. Among those who had made the six weeks' voyage were several followers of John Wesley, who had visited Limerick in 1758, and of the Methodist movement begun in England a score of years before. Philip Embury, a Wesleyan local preacher of German Palatine descent, a carpenter and school-teacher, and his cousin, Mrs. Barbara Heck, were among the first comers, who were joined five years later by others of a more worldly type.

Surprising her brother and his friends one day at a game of cards, Barbara Heck in distress threw the cards into the fire, warning the players of their spiritual danger, and hastened to the house of Philip Embury, to beg him to preach to them. Mr. Embury invited the little company,—but five at first,—into his cottage and began preaching services, later forming his hearers into a class. Thus in 1766 the first British Wesleyan Society in New York, perhaps in the country, was organized. Many conversions followed Mr. Embury's earnest "message of redeeming love." The sound of singing drew to the cottage some of the soldiers from the neighboring barracks and these enlisted in the army of the Lord.

To the alarm of the congregation, one day there appeared at the service a British officer in scarlet uniform. Was he

come to disperse them and rebuke the soldier converts? The green patch over his right eye, lost in the siege of Louisburg, and his arm, bearing the scars gained in scaling the heights of Quebec with Wolfe, were evidences of a brave military career, but Captain Thomas Webb was also, as he announced himself, "a soldier of the cross and a spiritual son of John Wesley." "A man of fire" Mr. Wesley had found him to be and had licensed him to preach; "the power of God constantly accompanies his work." New energy stirred the little society at the preaching of the man with the scarlet coat. The rigging loft, rented in 1767, could not hold half the people. The prayers of Barbara Heck for a new place of worship were answered, and the eloquence and generosity of Captain Webb helped to secure in 1768 the historic site in John Street, where later the edifice was built. The rugged, old soldier, "with his soul on fire for God," carried the impetus to form new societies into Long Island, New Jersey, Pennsylvania, and Delaware.

At about the same time a Methodist movement had similarly begun in Maryland, of which the New York group had not heard. This also was led by an emigrant from Ireland, Robert Strawbridge, who built the Log Meeting House on Sam's Creek, in the backwoods region of Frederick County. His glowing sermons won many to Christ. Wherever he went in eager itinerating, he "raised up preachers."

Help from across the sea. Letters concerning these new enterprises began to make their slow way across the Atlantic to Mr. Wesley, pleading that preachers be sent "to the church in this wilderness," in the conviction, as wrote Thomas Taylor in 1768, that "in the goodness of God such a flame will soon be kindled as would never stop until it reached the great South Sea." So eager was the desire for the preachers from England that Mr. Taylor pleaded, "We could sell our coats and shirts, to procure their passage money." Wesley presented the question to the Conference, meeting at Leeds in 1769: "We have a pressing call from

our brethren at New York (who have built a preaching house) to come over and help them. Who is willing to go?" The answer was "Richard Boardman and Joseph Pilmoor." "What can we do further in token of our brotherly love?" Answer: "Let us now take a collection for them." The result was £70, part used for the journey, part for the debt on the building on John Street.

Already Robert Williams and his friend, Ashton, had gone voluntarily, to aid "the lost sheep in America." Richard Boardman became the first British Wesleyan superintendent of the societies in America, putting Mr. Wesley's system of rules in operation among them, for they were still "under the authority of Mr. Wesley." To Joseph Pilmoor's effective preaching is due the first Methodist church in Philadelphia. He brought to this country the love feast and Watch Night as features of Methodism. A former Kingswood schoolboy, Joseph Pilmoor, like his companion, Richard Boardman, was only about thirty years of age when he came with such great responsibilities to the New World.

Francis Asbury, the Prophet of the Long Road. When in 1771 Mr. Wesley again "pointed the Conferences to the brightening light in the Western sky," five preachers volunteered to go to America, and two were chosen, Francis Asbury and Richard Wright. Francis Asbury, the son of an English gardener, was led in his boyhood by the Wesleyan preachers to the joyous experience of grace. Eager for others to share it, at seventeen he began to hold services for prayer and Bible reading. At twenty-six he offered himself for the work of America, with but one aim, "to live to God and to bring others to do so."

For forty-five years this true apostle of Methodism traveled incessantly over the new continent, usually on horseback, from Maine to Virginia, through the mountains of Tennessee, the wilderness of Kentucky; year after year he journeyed over this immense circuit, "a man without a home." Mr. Asbury belonged to that evangelical cavalry, which is

said to have saved Christianity to the world in the eighteenth century. "The secret of his life and labors was a regnant sense of fellowship with God, a sense so real, so vivid, so dominant, that it drove him across seas, into cities and out of cities, through wildernesses and over mountains, a sense of fellowship so beautiful and so complete that it made him impervious to hardships, buoyed him amid common discouragements, and held him among distressing torments, until at last the chariot of the Lord caught him up."[1]

The first Conference. On July 14, 1773, the first Methodist Conference in America met in Philadelphia, with ten preachers in attendance, all of whom had been supplied by Mr. Wesley from British Methodism. The report of church membership was 1,160; 500 of these were in Maryland, 100 in Virginia, 200 in New Jersey, 180 each in New York and Philadelphia. Methodism was still a society, not a church. The authority of Mr. Wesley was recognized, the Doctrines and Discipline of the British Methodists were accepted as the sole rule of conduct, the preachers were to "avoid administering the sacraments," and the people were urged to attend church and receive its ordinances. Mr. Asbury continued the practices of Mr. Wesley in requiring his followers to receive communion from the Established Church, not without some protest, notably that of Robert Strawbridge, who in the scattered and unchurched communities in which he itinerated was a law unto himself. The matter was the occasion for strenuous debate in the successive Conferences, until the organization of the Methodist Episcopal Church.

The American Revolution. The conflict between England and the colonists in America from 1776 to 1783 was a period full of peril to American Methodism. Mr. Wesley's advocacy of the English side in his "Calm Address to the

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[1] E. S. Tipple, Francis Asbury, The Prophet of the Long Road. The Methodist Book Concern.

American Colonies" and the Tory proclivities of the preachers from British Methodism stirred the antagonism of the patriots. The preachers from England, except Mr. Asbury, were unable to gain a hearing and often subject to violence; they soon followed the example of the clergy of the Established Church and returned to their motherland. The final love feast of the Conference of 1777 broke up amid the tears of parting. The native preachers, though loyal and patriotic, were also sometimes persecuted, especially those who had conscientious scruples about war. Mr. Asbury took no part in politics and had become thoroughly Americanized, but he was obliged to spend a time in hiding.

In spite of slanders and suffering, the loss of leaders and the ravages of war, Methodism grew. "The resistless impulse of Methodist evangelism," which, in the ten years between the first circuit riding of that hearty Irishman, Robert Strawbridge, and the Revolution, had hurried the young Wesleyan itinerants up and down the new country, heralding the good tidings and winning converts, and the firm and careful work of Mr. Asbury could not fail of permanent results.

The Methodist Episcopal Church. In February, 1784, Mr. Wesley laid before Dr. Thomas Coke the American situation; the colonies of North America had become wholly disjoined from the mother country; the American brethren were now totally disentangled from the English government and the English hierarchy; the need of guiding "these poor sheep in the wilderness" was imperative; some form of church government must be devised for the Methodist Societies in America. Having failed to secure the ordination of his preachers from the Bishop of London, he proposed, not without some hesitation and opposition, to ordain Dr. Coke and to send him with two assistants, Thomas Vasey and Richard Whatcoat, to serve Methodism in the new republic. Dr. Coke and Mr. Asbury were appointed "joint superintendents over our brethren in North America."

The Christmas Conference. Of the eighty-one preachers in the Methodist connection, which had grown to about fifteen thousand members, nearly sixty assembled in Lovely Lane Chapel, in Baltimore, December 24, 1784, to receive Mr. Wesley's communications, brought by Dr. Coke, and, unanimously accepting them "with solemn delight," formed the Methodist Episcopal Church. Since Mr. Asbury refused to accept office without the vote of his brethren, the Conference unanimously elected Mr. Asbury and Dr. Coke to the superintendency to which Mr. Wesley had appointed them. The superintendents in 1788 gave themselves the title of "bishop," which was later confirmed by Conference action. The Christmas Conference wrote the first copy of the "Discipline" of the new church, provided for the founding of the first Methodist college in the world, Cokesbury College at Abingdon, Maryland, and sent out its first foreign missionary, Freeborn Garrettson, to Nova Scotia.

What the new church meant to the new republic. "It was certainly providential that just when the new nation had achieved independence and was taking form, and when its population was beginning to rush beyond the Alleghenies and take possession of the great West, this new church should come into existence with polity and leaders so admirably adapted to the times. When the air was full of the spirit of liberty it preached the freedom of all men to choose in matters religious. When the tides of population were sweeping Westward and new settlements were springing up daily, this new church with its itinerant ministry followed every new movement and settled in new settlements with its class leaders and local preachers. Over the whole land, left somewhat religiously desolate by the Revolution, and honeycombed by the then popular infidelity, it swept in great revival power that reestablished religion, restored ethical standards, and saved young America from anarchy of thought and religion and a worse savagery of life."[1]

[1] Dr. Samuel L. Beiler.

Collateral Reading

Townsend, *et al.*, *The New History of Methodism*, Vol. II, Book IV, Chapter III, I.

Hurst, J. F., *The History of Methodism*, Vol. IV, Chapters I-XVIII, XXVIII-XXX.

The Journal of Dr. Thomas Coke's Five Journeys to America.

Tipple, E. S., *Francis Asbury, The Prophet of the Long Road.*

Tipple, E. S., *The Heart of Asbury's Journal.*

Questions for Thought and Discussion

1. How did Methodism come to America?
2. Tell the story of Barbara Heck—of Philip Embury—of Captain Webb—of Robert Strawbridge.
3. What help did Mr. Wesley provide for the new Methodism in America?
4. Describe the character and service of Francis Asbury.
5. What effect did the American Revolution have upon the Methodist movement?
6. What was the process of organizing the Methodist Episcopal Church?
7. What was the value of Methodism to the new and expanding republic?
8. What was the early history of the local church of which you are a member?

CHAPTER XIII

THE EXPANSION AND DIVISION OF THE METHODIST EPISCOPAL CHURCH

The church's expanding life. With the close of the Christmas Conference, in which the Methodist Episcopal Church came into organized life, its members "went everywhere preaching the Word." They were men of energy, zeal, and courage, adapted to meet the pioneer conditions of the young republic. Services were held in chapels, but more often in houses, or barns, or under the open sky. Camp meetings were developed, especially in the Middle West, and were the scenes of great revivals. These were the days of the circuit riders, "stout-hearted, muscular, downright, practical men," who became large factors in the building of a Christian nation.

For the first twenty years after the formation of the Society in New York, the movement of Methodism had been southward; thence it had turned westward beyond the Alleghenies, through almost unbroken wilderness infested with hostile Indians, into Kentucky and Tennessee. When, in 1792, Kentucky became a State, it had a Conference of twelve preachers and twenty-five hundred members.

Pioneering into the frontiers. Freeborn Garrettson, of a notable Maryland family, "licensed to travel" in 1776, had visited the Eastern States from New Jersey to South Carolina, in perils oft, and only second to Asbury in evangelizing zeal. Appointed to summon the Christmas Conference in 1784, he went "like an arrow, from north to south," in six weeks riding twelve hundred miles. At this Conference, in response to the appeal of William Black,

who had brought Methodism from England to Nova Scotia in 1780, Mr. Garrettson was sent to this land of snow and frost, where in three years of incredible hardship he won six hundred members.

Bishop Asbury in 1788 commissioned him "to extend the march of the church up the Hudson." Of his superb leadership Bishop Coke's Journal records in 1789, "With a set of inexperienced, but zealous youth, he has not only carried our work in this State as high as Lake Champlain, but has raised congregations in most of the States of New England and also the little State of Vermont within about one hundred miles of Montreal." In three years there were more than three thousand members in the circuit of a thousand miles over which this Greatheart traveled for his Master's sake.

With another name the story of New England is preeminently connected. In 1783 Jesse Lee, a Virginian, entered the traveling ministry and, after laboring in Virginia, Maryland, and New York, planted Methodism in Massachusetts, preaching on Boston Common in 1790 to three thousand hearers. In the pioneer ministry of Methodism in Kentucky, Ohio, and Illinois the labors of the rugged and eccentric Peter Cartwright were notable in "saving a rough, new land from barbarism."

The progress of the church. When the 60 preachers assembled at the Christmas Conference in 1784, representing 80 preachers and 15,000 Methodists, the territory of Methodism extended from the city of New York to North Carolina, along the Atlantic border, reaching inland about one hundred miles. When in 1808 the last non-delegated General Conference met in Baltimore, the Methodist Episcopal Church was composed of over 140,000 members with 500 traveling and 2,000 local preachers, and its domain had spread from the Gulf of Mexico into Canada, from the Atlantic Ocean across the Mississippi. In the period from 1784 to 1808 there was continuous revival and the diffusive spirit of Methodism carried its influence over practically

all the populated portions of the country. "I do not think," says Professor John Alfred Faulkner, "that literature presents finer specimens of bold enterprise for God, coupled with wise method of occupation of lands claimed for him, than it does in the biographies of the Methodist pioneers." The growth in membership advanced steadily from the 1,160 at the first Conference in 1773, until in 1844, in spite of several secessions, it passed the million mark.

Controversies and secessions. The spirit of democracy, prevailing in the new republic, began to express itself in the church, even before the pioneer days were passed. The controversies arose not on matters of doctrine, but church polity and moral reforms. To Mr. Wesley and the bishops, who came under his authority, the early Societies gave ready obedience. In the first years of the nineteenth century there was growing restiveness under this unlimited power.

The right of laymen to a share in church government became a subject of debate. When the General Conference of 1828 declined to open its doors to the laymen, a convention was held, leading in 1830 to the formation of the Methodist Protestant Church, with 83 preachers and about 5,000 members, under democratic form. This church has an honorable history; its present membership is nearly 200,000.

The year 1828 marked also the friendly setting apart of Canadian Methodism in an independent church, "in consequence of their union with a foreign ecclesiastical government."

In 1843 about six thousand members withdrew into the Wesleyan Methodist Church, on account of the tolerance of the Methodist Episcopal Church at that time for slavery and its decided opposition to the abolitionists.

The secession of the Free Methodists occurred in 1860, in Pekin, New York, as an expression of desire to return to "primitive standards of faith, experience, and practice," and a belief in entire sanctification.

The Primitive Methodist Church came from England by way of Canada in 1843, having sprung up in Staffordshire in 1810 under the preaching of the eccentric Lorenzo Dow, who, as already stated, carried over from America the methods of the camp meeting.

The bisecting of the church. The General Conference of 1844 was brought face to face with the question of slavery. To Mr. Wesley the Slave Trade was "the execrable sum of all the villanies." The first public anti-slavery utterance in the new republic is said to have been the pronouncement of the Conference of 1780, "Slavery is contrary to the laws of God." In 1816 the rule was made that no slave-holder could hold office in the church in the States permitting emancipation. The years 1830 to 1840, however, were marked by conservatism on the matter of slavery; radical action was not favored. But public sentiment against slavery was growing in the country and the historic anti-slavery attitude of the church could not be forgotten. The toleration of slave-holding by laymen did not extend to the clergy, and, when a member of the Baltimore Conference became by marriage the owner of slaves, he was suspended by that Conference and the action was sustained by the General Conference of 1844. Still more agitating to this Conference was the fact that one of the bishops, James Osgood Andrew, had by bequest and by marriage come into possession of slaves, which the laws of Georgia, where he resided, forbade him to emancipate. The Conference asked him "to desist from his office as long as this impediment remains." The Southern delegates protested that such action rendered unsatisfactory a continuance of the jurisdiction of the Conference over the slave-holding States.

This situation led to the division of the church. In 1845 450,000 members formed the Methodist Episcopal Church, South, and in 1851 an equitable portion of the church property was transferred to the new organization. Though devastated by the Civil War, which cost it 250,000 members,

the Church, South, has advanced in every line of Christian endeavor, evangelistic, educational, missionary. Its membership is now 2,173,000; its preachers number about 7,500, its Sunday school pupils over 1,700,000; it has nearly ninety educational institutions in this country, with assets of over $24,000,000; its subscription in the Centenary, which it celebrated with the Methodist Episcopal Church in 1919, was $53,000,000 for home and foreign missionary work.

Progress toward reunion. In 1869 friendly greetings were exchanged between the two great branches of Methodism and fraternal relations were established. In 1876 commissions of the two bodies met at Cape May and fixed the "Basis of Fraternity." Since the Cape May Conference a growing sentiment in favor of organic union has led to definite steps toward it. The Ecumenical Methodist Conference in 1881, 1891, and later, contributed to the desire for unification. In 1894 a Joint Commission on Federation was instituted, becoming in 1910 a Federal Council, in which also the Methodist Protestant Church had a share. The use of a common Hymnal and Form of Worship has stimulated the sense of unity.

The Joint Commission on Unification, growing out of these contacts, has been working upon a Plan of Unification by Reorganization, introducing the feature of regional Conferences, which has been under consideration by both branches of the church without adoption by either body. The General Conference of the Methodist Episcopal Church in 1920, reaffirming its "deep conviction" that the two churches should be reunited, proposed a joint general convention of from two to four hundred members, to consider this Plan, or any other which might be submitted. This Conference appointed a commission of twenty-five, to continue negotiations with the commission of the Church, South.

The colored membership of Methodism. In addition to the three hundred thousand colored members of the Methodist Episcopal Church, the colored followers of John

Wesley are represented by eight branches, of which three are numerically important. The conviction that the colored members would have more freedom of action and enjoyment of religious privileges if under their own leadership, led to the formation in Philadelphia in 1816 of the African Methodist Episcopal Church. A similar movement in New York resulted in the African Methodist Episcopal (Zion) Church, the word "Zion" being taken from the church where the movement originated. Both have become widespread and number in the aggregate nearly a million souls. The Colored Methodist Episcopal Church consists of the colored members of the Church, South, formed into a separate church in 1870. These groups differ practically none at all in doctrine, polity, and usage. Discussion of union among these churches is frequent.

The status of the colored membership of the Methodist Episcopal Church is indicated by the fact that among the bishops elected by the General Conference of 1920 were two colored delegates, honored members of the Conference. The residential area of one of these new bishops was fixed for the first quadrennium in the South; that of the other was Liberia.

German organizations. The conversion to Methodism of the Rev. Philip William Otterbein, pastor of a German Reformed Church in Lancaster, Pennsylvania, and his evangelistic preaching led, in 1800, to the formation of a church organization called the United Brethren in Christ. A similar movement in the same region began in the spiritual comfort which Jacob Albright received from the teachings of the Methodists, when he was bereaved of all his children. In 1807 the societies which he had developed were joined into the Evangelical Association, which since 1894 has existed in two divisions.

The important work of the Rev. William Nast, a man of remarkable religious experience and deep spirituality, who began founding German churches in the Middle West in 1835, has resulted in the many German Conferences of the

Methodist Episcopal Church in the United States and the extension of Methodism into Germany.

Ecumenical Methodism. At the General Conference, meeting at Baltimore in 1876, a proposal was made that every ten years an Ecumenical Methodist Conference should be held in England and America alternately, representing all the diversified communities of Methodists throughout the world. This is not a Conference for legislation or doctrinal controversy. Its main objects are to devise means to avoid waste or rivalry, to promote Christian fraternity, to discuss educational and moral problems, and to increase the spiritual unity of the Methodist people. The first of these Conferences was held in London in 1881. An equal number of ministers and laymen compose them. At each of them some decisive development of Methodist union has been reported. In 1891 Canadian Methodism announced that in that Dominion Methodism had united in one church. In 1901 the Australians reported that Methodist union had been effected in Australasia. In 1911 the union of the Methodist New Connexion Church, the Bible Christians, and the Free Methodists into the United Methodist Church of Great Britain was the cause of satisfaction in the Conference and indicated the growing interest in the actual unity of Methodism. In 1921 the speedy consummation of the unification of British Methodism and a similar happy event in the United States were eagerly predicted.

Collateral Reading

Townsend, *et al.*, *The New History of Methodism*, Vol. II, Book IV, Chapter III, II.

Tipple, E. S., *Freeborn Garrettson.*

Tipple, E. S., *Francis Asbury, The Prophet of the Long Road.*

Hurst, J. F., *The History of Methodism*, Vol. IV, Chapters XVI-XVII, XLI-XLVII; Vol. V, Chapters XLVIII-LV, LXIV-LXVIII, LXXXIII-V, XCII-XCV.

Buckley, J. M., *Constitutional and Parliamentary History of the Methodist Episcopal Church*, Chapter XXXI.
Neely, T. B., *American Methodism, Its Divisions and Unification*, Chapters I-VII.

Questions for Thought and Discussion

1. What were the frontiers of Methodism in the beginning of the nineteenth century? What are they to-day?
2. Who were the great pioneers who carried Methodism into new territory?
3. What controversies caused the secessions of the first half-century of the Methodist Episcopal Church?
4. What has been the attitude of Methodism toward slavery?
5. What was the occasion of the "bisecting of the church" in 1844, and what was the result?
6. What efforts have been made toward "unification" and what is the chief obstacle?
7. What Methodist branches are there among the colored people of the United States and what was their origin?
8. What is the Ecumenical Methodist Conference?

CHAPTER XIV

THE DEVELOPMENT OF ORGANIZATION AND LIFE

The constitutional basis of the Methodist Episcopal Church. At the Christmas Conference the newly organized church adopted a Discipline and twenty-four Articles of Religion, modified from those of the Church of England, and accepted the liturgy and hymn-book sent by Mr. Wesley. "The name of Mr. Wesley was inexpressibly dear to the Conference," wrote one of its members. The Binding Minute, continuing the relation to British Methodism, acknowledged the readiness of his American "sons in the gospel, in matters belonging to church government, to obey his commands," an action which Mr. Asbury did not approve, though he did not oppose it. It was soon rescinded. Annual Conferences were held, in which the bishops had deciding power.

In 1789 a Council was devised, consisting of Bishop Asbury and eleven presiding elders, appointed by the bishops, but this plan of administration was soon abandoned as dangerous to the liberties of the church. The necessity for a General Conference on a democratic basis became imperative. First held in 1792, and at intervals of four years thereafter, and at first composed of all the preachers in full connection from all parts of the United States, this became the legislative body of the church. To it the election of the bishops was committed. In 1796 the General Conference fixed the boundaries of six Annual Conferences, and established the Chartered Fund, from which at first the support of the bishops and traveling preachers came in part, but later its income was devoted wholly to the distressed or superannuated among them.

The restrictive rules. The most important of the early General Conferences was that of 1808. By its action future General Conferences became delegated bodies, thus distributing the responsibility evenly over the territory of the growing church. It framed a group of Restrictive Rules, which have been the basis of its government ever since. By them the General Conference is prohibited from altering or revoking the Articles of Religion and standards of doctrine and from any change which would "do away episcopacy or destroy the plan of our itinerant general superintendency."

These Rules provide that no minister and no member shall be deprived of the right of trial and that the produce of The Book Concern and the income of the Chartered Fund shall not be diverted from the benefit of the traveling, supernumerary, or superannuated preachers, or their dependents. These Rules resemble the Ten Commandments in that they prohibit rather than direct; beyond these limits the General Conference is at liberty to adopt rules and regulations for the church. Provision for their amendment was also made, which now requires the concurrence by two thirds vote of the members of the Annual Conferences, the Lay Electoral Conferences, and the General Conference. This provision, however, does not apply to the Rule concerning any change in the Articles of Religion.

The spirit of democracy in the church. The progress of church government toward a more and more thoroughly democratic basis was constant. First obeying cordially "the mind and will of Mr. Wesley," then directed by the bishops of his appointment, then electing the bishops, but submitting to their control, later creating a Council which added a few presiding elders to the governing power, the church finally formed its preachers into the General Conference and obeyed the laws and rules of that body. But "a religious movement which had spiritually emancipated laymen" could not continue under the administration of

the clergy alone. The agitation in favor of lay delegates in the General Conference, which led in 1830 to the formation of the Methodist Protestant Church, was continuous. The General Conferences of 1840, of 1852, of 1856, dismissed the matter as "inexpedient." In 1860 it was submitted to vote of the ministers and members of the church and defeated.

But the sentiment of the church, under the influence of the church press, was growing more favorable to the admission of laymen into the governing body of the church and, after valiant debating, the cause was won in the General Conference of 1872, and laymen, elected in anticipation of that result, were seated at once. It was a "grudging concession," only two laymen being permitted to each Annual Conference. After several quadrenniums of agitation, in 1900 laymen were admitted in equal number with the preachers. The discussion in regard to the admission of laymen to the Annual Conferences is now going forward.

The church and its daughters. An institution can hardly be considered thoroughly democratic which ignores in its governing power more than a majority of its members. It is estimated that five eighths of the members of the Methodist Episcopal Church are women, approximately two and a half million, at least. The General Conference of 1888 found five women among its delegates, duly chosen by five Lay Electoral Conferences, after the manner of their brethren. The Conference declared them ineligible. The most exciting question of the next three quadrenniums concerned the eligibility of women to membership in the General Conference. After several defeats it was finally settled affirmatively in 1900 and in the present revision of the Constitution the clergy and laity are equally represented and women are universally recognized as eligible to membership in the law-making body of the church. The General Conference of 1920 adopted the granting of licenses to women as local preachers, and appointed a commission

to consider the question of admitting women to full ministerial rights.

The time limit. "In order that the unity of the denomination might be preserved," it was deemed advisable in the early days of the church that the pastors should not continue longer than two years in one appointment. This was the rule in 1804; in 1864 the term was lengthened to three years, in 1888 to five years, and in 1900 the time limit was removed altogether. The appointments are made or renewed annually. The limit of the term of the district superintendent, formerly called the presiding elder, was removed in 1920.

The districting of the bishops. The itinerant general superintendency, like the time limit of the pastorate, in the early days was considered essential to the unity and progress of the church. The bishops in their constant journeys to and fro were the shuttles weaving the fabric of the church. In the permanently settled conditions of the country and of the church organization, and in the growth of great cities, there is a need of another sort—the upbuilding on strong foundations of the manifold enterprises of the modern church. The desirability of a continuous administration of the bishop, as well as that of the pastor, has become increasingly apparent and resulted in the development of residential areas, each comprising a number of Conferences, over which the bishop in residence presides, as assigned by the General Conference. There are thirty-eight of these episcopal areas, twenty-one in the United States and seventeen in foreign lands.

The moral influence of the church. "By their fruits ye shall know them." A test of the genuineness of the church's religious life is in its attitude upon questions of great moral reform. The founder of Methodism was a pioneer in social service. The historian Green regards the abolition of slavery as one of the results of the Methodist Revival and of the new philanthropy which it inspired. Wesley's emphasis upon personal salvation and his teach-

ing of the equality of all men before God laid the foundation anew for the humanitarianism of our time. His opposition to slavery was unequivocal; Whitefield, on the other hand, owned slaves in Georgia and defended the ownership with Old Testament illustrations.

The early preachers in America were emancipationists; Philip Gatch and Freeborn Garrettson set free the slaves who came into their possession. The Conferences censured the ownership of slaves. But the institution was so "wrought into the fabric of the community" that even the ultra-abolitionism of Dr. Coke was forced to give way before the laws against emancipation in the South. There had long been two parties in the church, the one regarding slavery as intrinsically a sin, the other finding convincing grounds for its defense, when the crisis of 1844 divided the church. The difference in the attitude of the two branches toward the colored race is one of the main obstacles in the way of unification to-day.

The Methodist societies in America as early as 1780 put the seal of their disapproval upon the manufacture of spirituous liquors; in 1783 the Conference urged "the putting away of the evil." Again and again has the church declared intemperance a sin and a disaster to the individual and to society and preached total abstinence for the person and legal prohibition for the nation. Methodists have been leaders in the reform, and in the organizations that have promoted it. Since 1888 the church has had a permanent committee or society on temperance, now entitled the Board of Temperance, Prohibition, and Public Morals, with headquarters in Washington.

John Wesley laid the broad foundation for the social service of Methodism when he affirmed that it is of the very nature of the Christian "to do good to all men." To "all sorts and conditions of men" the Methodist Episcopal Church is ministering throughout the world in every kind of social and individual betterment. "The Social Creed of the Churches," advocating for industrial workers the

right to adequate wages and protection from injury and hardship in hours and conditions of labor, was in its origin a Methodist document, now almost universally adopted by Protestantism. The Methodist Federation for Social Service, organized in 1907, gives special attention to the problems of industrial reconstruction. The spirit of social service pervades all the organizations of the church.

The organized activities of the church. Wherever the church has discovered a need, it has promptly hewed out for itself a channel through which it might reach the need. Each "connectional society," formed by the General Conference, owes its existence to the church's eagerness to meet efficiently some new opportunity of service. Following the example and precept of that ardent book-lover and maker of books, John Wesley, the Methodists in America early set up the publishing business and The Methodist Book Concern began its beneficent and prosperous career in 1789.

The young church with fiery evangelism in its heart was always a missionary; when the swift expansion of its success in winning converts opened wider doors of opportunity, the need for a steady and certain support for the work led in 1819 to the formation of the Missionary and Bible Society, which in 1836 transferred its Bible Department to the American Bible Society. The need for church edifices for the many new congregations, especially on the frontier, called into service in 1865 the Board of Church Extension. By the General Conference of 1904 a realignment of the Missionary Society and the Board of Church Extension was initiated, resulting in 1907 in the Board of Foreign Missions and the Board of Home Missions and Church Extension.

With the close of the Civil War the piteous needs of the emancipated race led to the formation of the Freedman's Aid Society in 1866, now called the Board of Education for Negroes. The gathering of funds for the education of Methodist children, as a part of the Centennial celebra-

tion, prompted the organization in 1868 of the Board of Education, which promotes the many educational institutions under Methodist auspices in the United States, and provides aid for needy students. One of the earliest measures of the church was in the interest of the preachers who were disabled or retired and of those dependent upon them, and necessarily so, as the stipend which they had received in active service was pitifully small. Such provision continued through the Preachers' Aid Society, and other methods, but no connectional society united these enterprises until the formation in 1908 of the Board of Conference Claimants.

The Epworth League, the organization of the Methodist Episcopal Church "of the young people, for the young people, by the young people," and the Junior League for the children, developed in 1889, are administered by the Board of the Epworth League. In 1910 the Board of Sunday Schools took and enlarged the place held for many years by the Sunday School Union. The General Deaconess Board was formed in 1900, to supervise the deaconess work which was not covered by the Woman's Home Missionary Society. The most recent creation of the General Conference is the Board of Hospitals and Homes, established in 1920 "for the promotion and general supervision of an advisory character for all hospitals, homes, or other organizations and institutions for the care of the sick, incurables, and other dependents," conducted under Methodist auspices. All these boards report to the General Conference and in most instances their membership and executive officers are chosen by that body.

The Woman's Foreign Missionary Society, founded in 1869, and the Woman's Home Missionary Society, founded in 1880, also report to the General Conference, and exist under its laws, but each elects its own officers and its membership is secured by the payment of an annual fee.

With the multiplication of these agencies of the church, each growing rapidly in its volume of business and the

eagerness of its appeal for support and expansion, the General Conference of 1920 recognized the need of tying the varied interests together, so as to secure "one world-program of missionary, educational, and benevolent activities, one unified financial policy and appeal, the elimination of duplication of all activities, and a larger measure of economy and efficiency." To this end the Council of Boards of Benevolence was instituted, consisting of fifteen bishops, a group of representatives of each of the church boards, including the corresponding secretary, and a ministerial and a lay delegate from each area in the United States. This Council has an Executive Committee and a Committee of Conservation and Advance, the latter being the promoting agency for the support of the benevolent boards. All the funds contributed for the work of these boards are received by the treasurer of the Council and distributed to the boards.

The growth of Methodism. When in 1784 the Methodist Episcopal Church began its independent life, its 83 preachers ministered to about 15,000 members. In 1920 this branch of Methodism alone had over 20,000 preachers and more than 4,000,000 members. From the early Methodist Societies, initiated by Philip Embury and Robert Strawbridge, which in 1773 numbered 10 preachers and 1,160 members, have come in all the divisions of Methodism in the United States over 40,000 preachers and nearly 8,000,000 members.

Ecumenical Methodism in 1919 counted 55,589 preachers and nearly 10,000,000 members. The evangelistic spirit of Methodism has carried its teachings all around the world and it is truly said in this twentieth century that the sun never sets upon the Methodist Episcopal Church.

Collateral Reading

Townsend, *et al.*, *The New History of Methodism*, Vol. II, Book IV, Chapter III, III, IV.

Buckley, J. M., *Constitutional and Parliamentary History of the Methodist Episcopal Church*, Chapters I-XXIX.
The Methodist Year Book.
Doctrines and Discipline of the Methodist Episcopal Church.

Questions for Thought and Discussion

1. How was the Methodist Episcopal Church governed at first? What was the "Binding Minute"?
2. Show the effect of the spirit of democracy in the development of the organization of the new church.
3. What are the Restrictive Rules?
4. What has been the gradual change in regard to the admission of women to the General Conference? in regard to the "time limit" of the pastorate and of the district superintendency? in regard to the areas of administration of the bishops?
5. What has been the influence of Methodism upon the great moral questions of the nation and of society?
6. Into what definite channels has the Methodist Episcopal Church poured its organized life?
7. What has been the growth of Methodism?

CHAPTER XV

THE STRUCTURE OF THE METHODIST EPISCOPAL CHURCH

The spirit and the method. The characteristic phrase used often to classify among the branches of Protestantism the church founded by John Wesley in America is "Methodist fire." The evangelistic passion, which carried the early itinerants through forest and flood, privation and peril, to win men's allegiance to Christ, the Saviour of men, and which in revival and camp meeting sometimes exhibited an emotionalism startling to the sedate and self-repressing followers of less fervent sects, is indeed essential to the true Methodist type.

That to this characteristic is added another not always found in association with it is most significant of the greatness of the church, for few institutions can show so highly systematized and completely organized a framework. "All the body fitly framed and knit together through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love." "Each several building, fitly framed together, groweth into a holy temple in the Lord" (Ephesians 4. 16; 2. 21).

The very name "Methodist," given in derision to the ardent lads of the Holy Club at Oxford University because of their systematic method of study and benevolence carefully laid down by Charles and John Wesley, indicates a persistent trait of the movement which they initiated. These young college men, so enthusiastic in their religious life that they were unjustly regarded as fanatics and urged by their kindred to curb their zeal, were "precise and regular—methodi-

cal—in their conduct and in the disposing of their time." These characteristics were wrought into the foundations of Methodism. We may even go a step farther back and discover in the wise and firm system with which in the Epworth rectory Susannah Wesley nobly administered her household the source of the orderliness of mind and habit which characterized her sons.

The Discipline. In the indispensable volume of Methodist faith and practice which we call "Doctrines and Discipline of the Methodist Episcopal Church," a book whose contents have been affirmed or amended every four years since the first General Conference of 1784, and which retains in large measure the spirit and counsel of Mr. Wesley, the description of the structure of the Church may be found. Here are recorded its Articles of Religion and its General Rules, the articles relating to its government, and the legislation which has constituted its various institutions. Like a vein of gold in the rock, here and there may be discovered Mr. Wesley's own words of spiritual and practical wisdom.

The local church. When in a community a group of persons of the Methodist persuasion desires to form a church, the district superintendent, or a preacher under his direction, may organize it by calling them together, receiving them into membership by probation, or by letter or on profession of faith, and appointing among them such church officers as are required. Thus instituted, a church, or a group of small churches, becomes a "pastoral charge," related to the Annual Conference within whose bounds it is situated. A pastor is thereafter annually appointed to it by the bishop presiding at that Annual Conference.

The Quarterly Conference. The connectional administrative body of the local church, or pastoral charge, is the "Quarterly Conference," over which the district superintendent presides and which is composed of traveling ministers, local preachers, exhorters, stewards, class leaders, trustees, superintendents of Sunday schools, presidents of Epworth

League Chapters, superintendents of Junior Leagues, presidents of Ladies' Aid Societies, and of Home and Foreign Missionary Auxiliary Societies, and deaconesses within the charge. The Quarterly Conference has oversight of all the organizations and interests of the local church and Sunday school, and appoints committees to carry forward its business. Its order of procedure, in the interrogative form which was a favorite method of Mr. Wesley in the United Societies, contains forty-three questions, to be asked by the district superintendent and answered in the various reports, covering every phase of the church's activity.

The trustees and the stewards. To the trustees, not fewer than three or more than nine persons, elected by ballot by the adult members of the church, are committed the interests of the church property, under the approval of the Quarterly Conference, and in accordance with the laws of the State. Careful rules are laid down in regard to the purchasing of land, the erection of church and parsonage, the mortgaging or selling of the church's real estate.

The stewards, not fewer than three nor more than thirty-one, are nominated by the pastor and approved by the Quarterly Conference. Their duties primarily relate to the support of the pastor and the care of the poor.

The official board. The Quarterly Conference organizes its members into the official board of the church, meeting monthly with the pastor as chairman. This board elects its own vice-chairman, its secretary, and two treasurers, for current expenses and for benevolences. It appoints committees on finance, music, care of the property, and such other matters as require attention.

The Finance Committee prepares the budget for current expenses and for the amount to be given for benevolences, as apportioned to the local church by the denominational authorities. With the approval of the official board it arranges for the annual "every-member canvass," to secure pledges of weekly payments to meet the financial obligations of the church.

The District Conference. Provision is also made in the legislation for holding District Conferences, covering for the group of churches located in a District of an Annual Conference some of the functions of the Quarterly Conference and aiding in promoting special evangelistic and financial efforts. These Conferences are not often held in the Eastern States; they are employed in the South and West, and are of special value in some of the mission fields.

The Annual Conferences. The "traveling preachers" are organized by the General Conference into Annual Conferences, whose sessions they are required to attend. The General Conference may not authorize an Annual Conference of fewer than twenty-five members. There are now one hundred and thirty-four Annual Conferences, of which one hundred and six are in the United States.

A bishop, usually the bishop in residence in the area in which an Annual Conference occurs, presides at its sessions, forms its districts, and, in consultation with the district superintendents, fixes the appointments of the preachers. The bishops at their semi-annual meeting assign one of their number to preside at each Annual Conference within the ensuing half-year.

The series of questions, constituting the order of business of an Annual Conference, covers the status of its membership. Statistical and financial reports from every pastoral charge are recorded. The district superintendents describe their field of service. The benevolent boards of the church have a hearing. Members are received on trial, examined in the Course of Study, covering four years, as ordered by the General Conference, and finally obtain full rights in the Conference. The ordination of deacons and elders at the hands of the bishop usually takes place during the session of the Annual Conference.

A constitutional amendment to admit laymen to membership in the Annual Conferences, one from each pastoral charge, to share in the sessions of Friday and Saturday of Conference week, is approved by the General Conference of

1920, subject to the ratification of the Annual and Lay Electoral Conferences.

Collateral Reading

Doctrines and Discipline of the Methodist Episcopal Church.
The Methodist Year Book.
Fitchett, W. H., *Wesley and His Century*, Book IV, Chapter XIII.

Questions for Thought and Discussion

1. What have been the two outstanding characteristics of Methodism? Where do you find their first appearance?
2. What is the Discipline of the Methodist Episcopal Church and what is its origin?
3. If you wished to organize a Methodist Episcopal church in a new community, how would you proceed?
4. What officers are chosen for the administration of the church of which you are a member?
5. What is the membership and what are the functions of the Quarterly Conference? of the District Conference? of the Annual Conference?

CHAPTER XVI

THE STRUCTURE OF THE CHURCH
(Concluded)

Mission Conferences. When a mission in the home or foreign field reaches sufficient strength, the General Conference constitutes it a Mission Conference, having the powers of an Annual Conference, except the right to vote on constitutional changes and to send delegates to the General Conference. The superintendent of a Mission Conference, appointed by the bishop having supervision over it, has general charge of its interests, representing its condition to the bishop and to the Missionary Board concerned in its promotion. There are sixteen Mission Conferences and twelve missions. Of these ten are in the United States or its territories.

Central Conferences. In the foreign mission field a group of Annual and Mission Conferences may with the approval of the General Conference form themselves into a Central Conference, meeting once in four years as a delegated body with a ratio of representation fixed by itself. This Conference with increasing powers considers the educational, evangelistic, medical, industrial, and publishing interests of its field, and the vernacular courses of study. It may, under careful limitations, adapt the Discipline to meet national conditions. An Executive Board acts for the Conference *ad interim*. Central Conferences are now authorized for Europe, Eastern Asia, Southern Asia, Southeastern Asia, South Africa, and Latin America.

A Commission, consisting of the bishops of the foreign fields and nine other members of their choosing, is investigating the whole subject of Central Conferences, which are a recent innovation.

Lay Electoral Conferences. Since 1872 laymen have

been admitted to membership in the General Conference, and since 1900 in equal numbers with the preachers. For the purpose of electing the lay delegates and for expressing the mind of the laity on constitutional questions, the Lay Electoral Conferences meet quadrennially, at the time of the Annual Conferences just preceding the General Conference. Each pastoral charge in an Annual Conference sends one delegate to the Lay Electoral Conference in the same territory, and provides for a reserve delegate, chosen by the adult members of the charge. The lay delegates to the General Conference, elected by ballot, must be at least twenty-five years of age, and for five years members of the local church.

The General Conference. Great are the changes in the church and the nation since Freeborn Garrettson was sent by Dr. Coke and Mr. Asbury, "like an arrow, from north to south, and directed to send messengers to the right and left, and to gather all the preachers together at Baltimore, on Christmas Eve," 1784. Of the eighty-one preachers, sixty were present at this important Conference, for the organization of the Methodist Episcopal Church. At its General Conference of 1920, meeting in Des Moines, Iowa, over eight hundred delegates were present, men and women, laymen and ministers, from all parts of the world, representing over four million church members. These delegates were elected by the Annual and Lay Electoral Conferences during the preceding year.

In the Annual Conferences the number of delegates to the General Conference is in proportion to the membership in the Conferences; a constitutional amendment changing the minimum representation from 1:15 to 1:45 and the maximum from 1:45 to 1:90, now awaits the ratification of the Annual Conferences. The ministerial delegate must be an elder, at least twenty-five years of age, a member of an Annual Conference for four successive years, and belong to the Annual Conference which elects him. Three ministerial and three lay reserve delegates are also provided.

Since the first delegated General Conference met in 1812, the sessions are held every fourth year, beginning at ten o'clock in the morning of the first secular day of the month of May. The bishops are the presiding officers, in such order as they themselves choose. The arrangements for the meeting of the General Conference are in the hands of a Commission provided by the previous General Conference.

The General Conference has full power to make rules and regulations for the church, provided that it does not alter the Articles of Religion or the General Rules, or "do away episcopacy," or divert the produce of The Book Concern and the Chartered Fund from the benefit of the Conference claimants. Two-thirds of the delegates constitute its quorum. Any amendment of the constitution requires the concurrent approval by two-thirds vote of the Annual and Lay Electoral Conferences and the General Conference. The General Conference fixes the boundaries of the Annual and Mission Conferences, elects the bishops and fixes their residences and residential areas, elects certain executive officers of most of the boards of the church and appoints their managers, chooses the editors of the church publications, the publishing agents, and the Book Committee, and forms such commissions as may be required.

Membership in the church. "All persons expressing a desire to lead a godly life may be received into preparatory membership," a period of indefinite length, during which instruction is given by the pastor or class leader in the principles of the Christian life and the polity of the church. All baptized members who give evidence of the correctness of their faith and their knowledge of the rules of the church are received into full membership. All baptized children are considered preparatory members of the church and organized into classes by the pastor for instruction and guidance until they are ready for full membership. Provision is made for the reception of members from other denominations, for the transfer of membership from one

church to another, and for affiliated membership, in case of students absent from the home church.

Class meetings. When the early Methodist Societies were formed in England, Mr. Wesley found it helpful to divide the members into groups of eleven with a leader, whose task it was at first to collect from his group the weekly penny for the poor. He soon discerned in this method an instrument by which to keep in touch with the growth in grace of each member, "a method," he says, "for which we have cause to bless God ever since." This practice of class meetings helped to conserve the doctrines and spirit of Methodism, to strengthen Christian experience and Christian fellowship. The Discipline advises the formation of classes of not more than twenty members, whose leader shall be "careful to inquire how every member of his class prospers; not only how each person outwardly observes the Rules, but also how he grows in the knowledge and love of God."

Specialized service. Among the orders of service recognized by the laws of the church are the exhorters, licensed by their pastors to hold meetings for prayer and exhortation; the local preachers, who have received from the District or Quarterly Conference an annual license to preach; and the deaconesses, who have devoted their lifework wholly to "the Christlike service of doing good" and after two years of preparation have been duly licensed and consecrated to their task.

The ministry. The qualifications of a candidate for the ministry are carefully set down in the Discipline and Mr. Wesley's own Rules for a Preacher's Conduct are still in force. No clearer exposition of the character of Methodism may be found than in the many paragraphs of the Discipline devoted to this vital subject.

In the regular process of entering the ministry the candidate is received on trial by an Annual Conference; after two successive years in the work assigned him by the Conference and satisfactory completion of two years of the Conference Course of Study he may be admitted

into full membership in the Conference. He is constituted a deacon by the election of the Conference and the laying on of hands of the bishop. This admits him to the right to perform all of the functions of a minister, except the administering of the Lord's Supper. After a further period of two years during which the Course of Study is completed, by a similar process he is made an elder with the full responsibilities of an ordained minister. This regular process for obtaining orders is somewhat modified in the case of seminary training or missionary service. The local preacher, after completing certain courses of study and prescribed periods of service, by election of the Annual Conference and the laying on of hands of the bishop may be admitted to the orders of deacon and elder.

The district superintendents. The district superintendents are chosen and appointed by the bishop presiding in an Annual Conference, annually without limit in regard to reappointment, to supervise under a definitely prescribed schedule the interests of the districts of the Conference.

The bishops. A bishop is constituted by the election of the General Conference and the laying on of hands of three bishops, or at least one bishop and two elders, and is amenable to the General Conference for his conduct in the office which he holds for life. At the age for retirement from active service he is released from certain duties of his office. The duties of a bishop, prescribed in the Discipline, relate to the general supervision of the spiritual and temporal welfare of the church, the most vital of their tasks being the appointment of the pastors and district superintendents to their fields of service.

The judicial administration of the church. Exact provision is made by the laws of the church for the trial of bishop, preacher, or church member who may be accused of any misconduct and for any appeal in such a case. Indeed, one of the Rules which may not be amended is

that which provides that the General Conference shall not deprive any member of the right of trial and appeal.

Collateral Reading

Buckley, J. M., *Constitutional and Parliamentary History of the Methodist Episcopal Church*, Chapters I-XVIII.
Doctrines and Discipline of the Methodist Episcopal Church.

Questions for Thought and Discussion

1. When a group of churches is established in some territory of the foreign field, how are they brought into the system of Conferences?
2. Describe the recent development of Central Conferences.
3. What provision is made for the election of lay delegates to the General Conference and expressing lay opinion in church matters?
4. What are the functions of the General Conference?
5. How may a person become a member of the Methodist Episcopal Church? How may a person become a minister in this church?
6. How are the district superintendents appointed?
7. What are the provisions of the Discipline in regard to the bishops?
8. What are the laws of the church concerning a bishop, preacher, or member charged with misconduct?

CHAPTER XVII

THE MISSIONARY ENTERPRISE OF THE METHODIST EPISCOPAL CHURCH

The beginnings of missions in the Methodist Episcopal Church. Methodism in America was itself, for many years, in a certain sense, a mission. In the half century between Philip Embury's first preaching to the little group in New York and the organization of the Missionary and Bible Society in 1819, itinerants and missionaries traveled the "Long Road" over the North American continent, carrying the spirit and teachings of Methodism into the twenty-one States and the wide-spreading territories of the young republic and into "the wilds of Canada." "Methodism is a missionary system. Yield the missionary spirit and you yield the very life-blood of the cause," said John Emory to the General Conference of 1820. It is impossible that the church founded by John Wesley should not regard the world as its parish. Three years after the death of Francis Asbury, its missionary fervor expressed itself in a society which has now completed a century of service "in all the world."

Like a spiritual romance reads the story of John Stewart, the mulatto, whose drunken orgies were driving him to suicide, when he was arrested by the sound of singing and drawn into a Methodist meeting. This was in 1816 in Marietta, Ohio. Becoming a new man in Christ Jesus, he gave his life to his Master's service. He believed that voices were calling him whither he knew not. By woodland trails through dense virgin forests he followed the leading to Upper Sandusky where lived the Wyandot Indians. Here the voices were stilled, as long ago the Star rested over Bethlehem. Finding an escaped slave who had

been a Methodist, he made him his interpreter. Gathering the Indians about him by his melodious singing, Stewart told them the story of Jesus. The marvelous patience with which he bore ill treatment and privation was a sign to the Indians that "the Great Spirit had sent him." Soon there were converts among the sons of the forest. Between-the-Logs and other chiefs learned the way of peace. The amazing results of John Stewart's preaching kindled enthusiasm in the church, and local missionary societies sprang up to provide support for such marvelous enterprises, notably that "within the bounds of the Philadelphia Conference," which maintained an independent existence from 1821 to 1844.

The organization of the Missionary and Bible Society. To the Rev. Nathan Bangs, who had spent seven years of pioneer ministry among the Indians and immigrants of the wilderness regions of Canada, the news of John Stewart's labors among the Wyandots came with special appeal. He had long felt the need of an organization for the support and extension of such work. With his friend, the Rev. Laban Clark, he brought the matter in 1818 to the New York Preachers' Meeting, of which he was then chairman. A committee was appointed to draw up a constitution, and on April 5, 1819, in Second (afterward Forsyth) Street Church, New York, this committee reported at a public meeting and the Missionary and Bible Society was formed. While the Society knew "no geographical limits to the fields of its operations, its immediate task was to send the light of evangelical truth among the scattered population of the exterior parts of our country, as well as among the aborigines of our wilderness." The present distinction between home and foreign missions was not then vividly in mind. Those were foreign missions which ministered to people of foreign tongue, as the French in Louisiana, the Indians in Canada and the West. The Fourth Annual Report declared that the young Society "gives no preference to color, to nation or country, but

directs its plans of benevolence to all those tribes of men who are destitute of the knowledge of Jesus Christ and the means of salvation." In the quaint language of a missionary sermon in 1823, it sought "to spread a moral luster over our guilty globe and to advance the universal triumph of the Redeemer's Scepter."

Early enterprises. The heroic labors of John Stewart and his successors, James B. Finley, the lovely Harriet Stubbs, Jason Lee, and others, among the Indians, those of the ministers sent by the Society to Georgia and South Carolina, to preach to slaves, the extension of Methodist influence among the French in Louisiana and Canada, among the Spaniards in the Southwest, among the Germans in the Central West, continued the Society's ministry in this country, while in 1832 its foreign work was initiated upon the shores of Africa.

The progress of the church around the world may be seen from the following dates of the beginnings of missions in foreign lands: Africa, 1832; South America, 1836; China, 1847; India, 1856; Japan and Mexico, 1873; Korea and Malaysia, 1885; the Philippines, 1889; while the church extension into Europe began with Germany in 1844, passing into the Scandinavian countries and Bulgaria in 1853-57, into Italy in 1872, France and Russia in 1907, North Africa in 1908, and Spain in 1919.

New alignments. In 1828 the church in Canada, becoming independent, assumed the Indian work within its borders. In the division of 1844 a large share of the remainder fell to the Methodist Episcopal Church, South. In 1836 the Society transferred its Bible Department to the American Bible Society and was henceforth known as "The Missionary Society," until by the action of the General Conference of 1904 it was divided on January 1, 1907, into the Board of Foreign Missions and the Board of Home Missions and Church Extension, thus including also the former Church Extension Society, which since 1864 had aided in building seventeen thousand churches. The per-

sonnel of these Boards is appointed by the General Conference, which also elects their corresponding secretaries. The Woman's Foreign Missionary Society was founded in 1869, especially to serve the women and children of non-Christian lands. Similarly, the Woman's Home Missionary Society in 1880 began its ministry to those in need within our borders.

The financial progress. The receipts of the Missionary and Bible Society in 1820 were $823.04; the income of the Board of Foreign Missions in the year 1919, at the end of the century, was $5,526,819.50; that of the Board of Home Missions and Church Extension was $5,155,933; the Woman's Foreign Missionary Society in the Jubilee of its half century in the same year received approximately $2,000,000, and the Woman's Home Missionary Society nearly $1,800,000. What had been the steps in this large advance? The growth in church membership (in 1820, 256,881 members with 904 preachers; in 1920, 4,175,502 members and 20,156 preachers) and the increase in national wealth, in which the Methodists of the country increasingly shared (in 1850 estimated $7,135,780,000; in 1916 over $228,000,000,000), are factors in the case. But there have been other elements in the gain.

"A million for missions." At its annual meeting in 1884 the Missionary Society faced the appalling needs of the home and foreign fields with hardly more than $700,000 to distribute, the total gifts of some eighteen hundred thousand members, who had contributed an average of thirty-nine cents to the cause. The situation fired the heart of the new corresponding secretary, Chaplain Charles Cardwell McCabe. It had been the grandfather of the Chaplain whose influence as class leader upon John Stewart in 1816 had aided in the romantic beginnings of the Missionary Society. With his magnetic enthusiasm and tireless courage Chaplain McCabe sent the cry, "A Million for Missions" throughout the church. A steady gain resulted, but not until 1887 was the goal reached, with the average

gift of nearly fifty cents a member, an average not continuously maintained during the years that followed.

The Laymen's Missionary Movement. A further stimulus to missionary achievement was given to the church in 1908 by the organization of the Laymen's Missionary Movement, specifically educational and inspirational, which held hundreds of conventions throughout the country, surveyed the fields, to ascertain the men and means needed for world evangelization, and increased the giving of the church for this supreme task. Its special benefit to the church has been the inauguration of the "every-member-canvass" plan of church finances, now so generally and beneficially adopted throughout the country.

The Centenary of missions. American Methodism celebrated the close of its first century of missionary service in organized form by the look forward, rather than backward, and by the careful building of its world program for the century before it. Surveys of the whole field at home and abroad and the apportionment of the financial task on a five-years basis, the development of a League of Intercessors four hundred thousand strong, the conduct of a campaign of Christian stewardship, in which two hundred thousand tithing stewards were enrolled, and the appeal of the Life Service Department to thousands of young people—these great enterprises occupied the thought and prayer and labor of the church in the centennial year. The Methodist Episcopal Church, South, joined in all phases of the campaign and shared in the celebration in Columbus, Ohio, in June and July, 1919, where missionary exhibits, pageants, addresses, and life plays gave the world in miniature and brought the missionary task close to the heart and mind and soul of the Church.

As a result of the surveys of the field, the sum of $40,000,000 or $8,000,000 a year for five years, was fixed as the immediate need for each Board of Missions, and the War Reconstruction service on which the church had entered demanded $25,000,000 more in the same period; the

total of "Centenary askings" was, therefore, $105,000,000, while the Church South desired $35,000,000 for the five years. The call to the stewardship of prayer, the stewardship of life, the stewardship of possessions culminated in a summons to place pledges for these vast sums of money upon the altar of self-sacrifice, to meet the world emergency. In May, 1919, these pledges were made, and it was reported to the General Conference of 1920 that they reached $112,823,977, while the Church South gained its goal. The beginning of the payment of these pledges in the year ending in October, 1919, increased the income of each missionary board approximately 175 per cent., and new life manifested itself in all the mission fields and in the church at home, refreshed by new visions of service, new experiences of sacrifice. The complete success of the Centenary is conditional upon the full payment of its pledges within the five years.

The extraordinary progress of the Centenary stimulated all branches of Protestant Christianity in America. Never has the salvation of the world for which Christ died been so vividly upon the mind and so appealingly upon the heart of the Christian Church.

Collateral Reading

Reid and Gracey, *Methodist Episcopal Missions*, Vol. I, Part I-II.

Taylor and Luccock, *The Christian Crusade for World Democracy.*

Fahs, Sophia L., *Red, Yellow, and Black*, Part I.

Stevenson, R. T. *Selected Chapters from The History of the Wyandot Mission.*

Hurst, J. F., *The History of Methodism*, Vol. V, LXIX.

Questions for Thought and Discussion

1. Show how the early Methodist societies in America were conducting both home and in a sense "foreign" missions.

2. Whose evangelistic work among the Indians led to the organization of the Missionary and Bible Society?

3. How have the early missionary enterprises been distributed among the branches of Methodism in America?

4. What has been the world-wide progress of the Methodist Episcopal Church?

5. What great movements have stimulated its financial missionary advance?

6. In what great lines of achievement has the Centenary led the church forward?

CHAPTER XVIII

HOME MISSIONS AND CHURCH EXTENSION

In no phase of the church's enterprise are the enlarging ideals of its ministry to all life and all of life more evident than in the expansion of its missionary service in the United States. The Board of Home Missions and Church Extension, to which in 1907 was committed that part of the work of the Missionary Society which was in the United States, was in 1916 entirely reorganized into five departments, covering the varied phases of its great task—to win America for Christ.

The Department of Church Extension. In 1856 Iowa Methodism developed the first Church Extension Society, to provide places of worship for early settlers; this the General Conference of 1864 made a church-wide society. In the forty-one years of its existence over $9,000,000 went to the building of fifteen thousand churches, located on the frontier and among colored and mountain communities in the South. The Department of Church Extension through its Loan Fund, its Opportunity Fund, and special donations, is putting new life into enterprises all over the land. A Bohemian Church in Cleveland, a Mexican Church in Arizona, colored churches in Brooklyn and Georgia, community centers in a dozen large cities, notably Churches of all Nations in New York and Boston, illustrate the variety of its aid. The Bureau of Architecture, maintained in cooperation with the Board of Sunday Schools, gives expert service, for which in a single year there were over six hundred applications. The "shack," built for a few hundred dollars in frontier days, has been superseded by the most efficient and attractive type of

church building, costing thousands of dollars and ministering to all phases of community life. Grants are now made for that essential service, the development of Wesley Foundations, to meet the religious and social needs of the thousands of Methodist students in State universities.

The Department of City Work. In 1918 a full survey of eighty cities was scientifically made and a program was laid down, covering (1) a great institutional church in the heart of the city; (2) churches in industrial communities; (3) the Americanization and evangelization of foreign-speaking peoples; (4) the strengthening of residential and suburban churches; (5) the fostering of "Good-Will Industries." The need of trained leadership for this varied service, especially among the foreign-born, is being partly met by subsidies to the theological seminaries which maintain courses in missions. The Good-Will Industries, conducted for many years in Boston, have been adopted in a score of cities, bringing opportunity for self-support to the poor and the handicapped; this movement is pervaded with intense evangelism and closely bound to the church. Thus the progressive program, initiated long ago by the City Societies and promoted by the National City Evangelization Union (1890-1912), is being carried forward to meet the complex problems of great communities with the gospel of Jesus Christ, interpreted in the terms of modern life. A Council of Cities brings together annually the leaders in these City Societies, the first of which was incorporated in New York in 1866.

The Department of Rural Work. To advance the rural church to the highest grade of spirituality and service, whether on the pleasant, but stagnant countryside, among the colored settlements, the Cape Cod fishing villages, the Italian farming groups, or the Spanish-American adobes of the Southwest, very swiftly new ideals of ministry have been made into programs; model building plans have been circulated for church and social centers, districts have been stimulated and organized to lift the level

of their village enterprises, rural church institutes and courses in colleges and seminaries are training leaders for country service. Rapid progress toward an adequate rural Christian life is assured.

The Department of Frontier Work. No longer associated merely with the expansion of the West, the frontier is now defined as "any regrouping of population, by which the religious beliefs and practices thereof are dislocated." The Everglades of Florida, the Italian settlements in the Mohawk valley, the oil-towns of Oklahoma, the logging camps of the Northwest, the Fortieth Ward of Philadelphia with Hog Island, a sudden migration of Southern negroes into Northern cities, industrial communities springing up around government works in war time, are thus added to the new settlements of the West, to Hawaii, Porto Rico, and Alaska, and the Indian reservations, as the field of this Department.

The Department of Evangelism. Interpenetrating all the modern methods of community service is the spirit of evangelism. To this the Department of Evangelism gives constant aid, by conferences, literature, and programs on evangelistic work, by "retreats" for ministers and evangelists, by courses in theological institutions, and by the promotion of evangelistic campaigns through services in church, shop, factory, camp, and park. Especially does it seek to bring the gospel with its social message to industrial centers, where remedies for social ills, apart from religion, are constantly offered.

The Woman's Home Missionary Society. An ally of great efficiency is the Woman's Home Missionary Society, which in 1880 was "accepted into the family of benevolences." Its first impulse was the compassion for the colored women and girls in New Orleans which led Mrs. Joseph C. Hartzell, then a young pastor's wife, to bring the story of their sufferings to friends in the North. Through the Society's schools and missions everywhere under the Stars and Stripes, it is teaching the art of

Christian home-making to Oriental girls in California, Spanish-American girls in the Southwest, the Spanish girls of Porto Rico, colored girls of the Southland, the daughters of the Highlanders, to the Indians, to the girls of Utah, Alaska, Honolulu. Its missionaries meet the immigrants at the ports of the Atlantic and the Pacific. Its training schools equip deaconesses and other helpers for their varied task. In its hospitals in needy fields they serve the sick with healing and uplifting ministries. The membership of the Society, over 428,000, in the quadrennium of 1915-1919 gave to its beneficent work and to special war service nearly $5,000,000, while its property assets are over $3,000,000. Its income in 1920-21 was over $2,828,000.

The General Deaconess Board. In 1916 the General Conference coordinated the deaconess enterprises under a General Deaconess Board, supervising over eighty deaconess Homes, many schools, ten training schools, and twenty-five hospitals, representing property valued at over $10,000,000 and the comforting and evangelizing ministry of nearly nine hundred deaconesses to the orphan, the aged, the sick, and the city poor.

"In His Steps." When in *Pilgrim's Progress* Mr. Stand-fast came down to the River, with a glance over his earthly pilgrimage he said, "I have loved to hear my Lord spoken of; and, wherever I have seen the print of his shoe in the earth, there I have coveted to set my foot, too." The feet of the Good Shepherd are ever on the steep and rugged mountain pathways, seeking the lost sheep. The church in its compassionate ministries to all sorts and conditions of men with heart and mind and soul and strength is following Him.

Collateral Reading

Forsyth and Keeler, *Christian Democracy for America.*
Annual Report of the Board of Home Missions and Church Extension.

Annual Report of the Woman's Home Missionary Society.
The Methodist Year Book.
Hurst, J. F., *The History of Methodism*, Vol. VI, Chapter CXI.

Questions for Thought and Discussion

1. What have been the several boards or societies which have carried forward the home missionary work of the Methodist Episcopal Church?

2. What are the Departments of the Board of Home Missions and Church Extension? Describe the function of each of them.

3. In what lines of spiritual and social service does the Woman's Home Missionary Society contribute to the welfare of the nation?

4. With what purpose and by what process does a woman become a deaconess of the Methodist Episcopal Church?

CHAPTER XIX

THE METHODIST EPISCOPAL CHURCH IN FOREIGN LANDS

The missionary spirit. When in 1784 Thomas Coke crossed the Atlantic Ocean under John Wesley's appointment to be superintendent of the Methodist societies in America, he relieved the tedium of six weeks at sea by reading among other books the life of Francis Xavier and that of David Brainerd. As he followed the self-denying labors of the great Saint Francis, he exclaimed: "O for a soul like his! I want the wings of an eagle and the voice of a trumpet, that I may proclaim the gospel through the East and the West, the North and the South." Such was the missionary spirit which pervaded the early societies of Methodism, both in England and in the New World of America. As in the apostolic church, the missionary fervor was a vital part of the Christian's life.

A world church. The ministry of a church thus founded could not be bound within provincial limits. Its world service, unorganized and organized, has been growing with its growth. At the close of its first century of missionary achievement the Methodist Episcopal Church is taking a new measure of its powers. The General Conference of 1920, finding in its own membership turbaned Hindu Christians, Chinese men and women of spiritual fervor, Koreans, filled with the Christian spirit of progress, men of Spanish type from South America and the Philippines, as well as representative Europeans of many nations, and listening to detailed reports of its service in "all the world," came into full consciousness as a world church,

"One great fellowship of Love
Throughout the whole, wide world."

Both the title and the office of "missionary bishop" were discarded; even the word "foreign" became oppressive, the word "heathen" altogether obsolete. Shanghai, Foochow, Peking, Seoul, Manila, Bangalore, Bombay, Calcutta, Lucknow, Singapore, Capetown, Monrovia, Buenos Ayres, Mexico City, Paris, Zurich, Copenhagen became episcopal residences, in addition to the twenty-one cities in the United States. Thus nearly one half of the bishops were assigned to service across the seas. With broadening vision and fresh realization of its "world parish," the church dedicated itself anew to win for Jesus Christ the kingship of all mankind.

The Board of Foreign Missions. What have been the steps by which the Church has come to this high altar of consecration? How has she gained this outlook upon "all the world"? The self-denying service of missionaries for one hundred years has brought this great result. The organization which has sustained them was founded in 1819, the Missionary and Bible Society, which, however, in 1836 transferred its Bible department to the American Bible Society, and which since 1907 has carried forward its work in foreign lands under the title of the Board of Foreign Missions of the Methodist Episcopal Church. Let us review briefly the church's progress around the world, under the guidance of the Board of Foreign Missions.

Africa, the continent of great adventurers for Christ. As John Stewart was the forerunner of Home Missions in the Methodist Episcopal Church, another Negro, Daniel Coker, was the first to place its standards in a foreign field, having organized a church on the ship Elizabeth in midocean, sailing for Liberia in 1820. Although the Missionary Society in 1824 urged the bishops to appoint missionaries whom it might support in the new Republic of Liberia, it was not until 1832 that the first candidate, the heroic Melville Beveridge Cox, set sail, "athirst for Liberia," where in four months the flame of his fervent life burned out. His message to the church,

"Let a thousand fall before Africa be given up," found swift response, and many a missionary crossed the sea, only to succumb to the fatal fever of the African coasts. The pioneer missions in darkest Africa were like a candle, often flickering, yet never failing to give its slender light. These were followed by the heroic attempt of William Taylor, missionary bishop of Africa from 1884 to 1896, to establish self-supporting missions. To him the Africans gave the name of "The Flaming Torch," and many a dark trail through the forests saw the shining of that light. But the days of candle and torch are past. Bishop Taylor's successor, Bishop Joseph C. Hartzell, in twenty years of constructive work gave permanence to the illuminating influence of the African missions.

The Board of Foreign Missions maintains work in Liberia, both in the coast towns and "in the heart of Kru man's land"; in Portuguese East Africa, where school, church, and hospital are winning the people from the superstitions of the witch doctors and where industrial school, printing press, and mission farm are laying the foundation of civilization; in Rhodesia, where the Christian influence is reaching into a thousand villages; in Angola on the West and in the Congo where heroic pioneers have opened stations in the forests, to which equally heroic missionaries are giving their faithful lives. In Madeira the missionaries are patiently laboring in the strongholds of Roman Catholicism; and in North Africa,—at Algiers, Constantine, Oran, and Tunis,—they are besieging the almost impregnable fortress of Mohammedanism. To compress nearly a century of heroism into a few paragraphs is manifestly impossible.

South America, the continent of new opportunity. The founders of the Missionary Society early turned their thoughts to South America. It was a neighbor; its great countries were developing into republics akin to our own; its Christianity was of a debased type, its paganism widespread. The educated classes were largely agnostic and

religiously lethargic. In 1836 the first missionaries entered South America, at Brazil and Argentina. Their efforts were restricted by the local authorities to the English-speaking residents and it was not until 1867 that preaching in Spanish was permitted in Argentina. The field in which the Methodist Episcopal Church now operates is vast and difficult; Peru, Ecuador, Bolivia, Argentina, Uruguay, together with Panama and Costa Rica in Central America, present an area 4,500 miles long and 1,200 miles wide, reaching from sea level to 15,000 feet in height. Preaching and teaching have been the lines of service, to which medical and industrial work are now added. It is due to Protestant missions that a new day of freedom is dawning in Latin America, notably in Peru, the last stronghold of religious despotism, where religious liberty has been decreed in the very hall which once witnessed the sessions of the Spanish Inquisition. These forces of vital Christianity are now cooperating in union theological and training schools and evangelical literature, to win Latin America from its religious lethargy into newness of life.

Mexico, the turbulent land. Founded by William Butler in 1873, superintended by his son, John W. Butler, from 1874 to 1918, the Mexican Mission, though in perils oft, has steadfastly preached the gospel to a people of perverted faith. The missionaries of Mexico have constant experience of wars and rumors of wars, of famine and pestilence, of false prophets and persecutions, which our Lord foretold when "the gospel of the kingdom shall be preached in all the world." Protestant missions have begun cooperative work in union enterprises, while each denomination has a definitely assigned area, maintaining the evangelistic spirit through schools, churches, hospitals, and the press.

China, a nation in the making. For more than seventy years Methodist missionaries have been doing their part in laying the foundations for the new China. This vast aggregation of people had long been upon the heart of the

church when a young college graduate pleaded with Bishop Janes, "Bishop, engage me a place before the mast and my own strong hands shall pull me to China and support me there." Since 1847, when Judson Collins sailed for his heart's desire in China, with Moses C. White—the first Methodist missionaries in Asia—the standards of the church have been carried from Foochow to Central China, to Peking, and over many a province, even to West China, forty days' journey from Shanghai. Hundreds of Methodist schools from primary to university grade have been preparing the leaders for China's great future. The Board of Foreign Missions, together with the Woman's Foreign Missionary Society, has definitely assumed the elementary education of the children among eighty million people. They share with other Protestant Mission Boards in the maintenance of great union universities. Methodist pastors and evangelists in seven wide-reaching Conferences minister to about seventy-five thousand members and probationers, gathered into the Christian fold.

The hospitals, homes, schools, churches, to the value of nearly $3,000,000, testify of Him who had compassion on the multitude. "What are these among so many?" is the constant appeal of the missionaries whom the Master has called to break the bread of life for China's four hundred millions—one fourth of mankind.

Collateral Reading

Reid and Gracey, *Methodist Episcopal Missions.*
Taylor and Luccock, *The Christian Crusade for World Democracy.*
The Annual Report of the Board of Foreign Missions.
Barstow, *Methodist Trails in African Jungles.*
Butler, J. W., *The History of the Methodist Episcopal Church in Mexico.*

Questions for Thought and Discussion

1. Who was "the Foreign Minister" of early Methodism?

2. Show how in the General Conference of 1920 the Methodist Episcopal Church "realized itself" as a world church.

3. By what agency is the foreign work of the church carried on and what is the history of its organization?

4. What has been the story of the church in Africa? in South America? in China? in Mexico?

5. Give the life story of one of the pioneers in each of these great fields.

6. What is the latest news from each field?

CHAPTER XX

THE METHODIST EPISCOPAL CHURCH IN FOREIGN LANDS

(Concluded)

India, the burning heart of Asia. "The Indian has a genius for spiritual religion." To the ever-seeking heart of India the message of the gospel has been brought by missionaries of American Methodism, since 1856, when William Butler in the valley of the Ganges, bordering the snowline of the Himalayas, planted the first mission. The work, always strongly evangelistic and increasingly educational, has spread over the great country, pressing even to the borders of Afghan and Persia, the closed lands of Nepal and Tibet, and now looking toward Mesopotamia, seeking to reach all classes, all castes and conditions. Mutiny, plague, and famine have often paved the way for the Christian message to the hearts of the people. Yet the combined Christian forces of Europe and America have touched but a fragment of India's three hundred and fifteen millions, weighed down by caste, illiteracy, and false religion. Only one man in ten, one woman in one hundred can read. But the quiet seed sowing of Christianity for more than a century is bringing forth mighty harvests, beyond the reapers' power to gather. Mass movements, in which whole communities burn their idols and pledge allegiance to Christ, are among the marvels of spiritual experience, affecting fifty million depressed people. The overwhelming problem of India to-day is the Christian nurture and education of these multitudes, whose faces are turning toward the light. Methodism maintains in India and Burma over 1,500 schools, in which nearly 50,000 pu-

pils are gathered; 165,000 children are in its Sunday schools; its baptized community in these lands numbers 356,100.

Malaysia, the gathering of the peoples. James M. Thoburn, in 1879 presiding elder of a district in South India "without bounds," saw in Malaysia—that "saucer for the overflow of India, China, and Japan, holding the amalgam of many races"—a mighty missionary opportunity. In 1885 the venture of faith was made in the appointment of William F. Oldham to Singapore on the self-support plan. A brilliant lecture on astronomy before a Chinese Club won his way at the outset to an opportunity to provide education which has developed into a remarkable chain of schools, stretching from Penang to Java where over 8,000 boys and girls are under Christian instruction in this strategic highway of the world. Property for these schools, to the value of half a million, has been largely the gift of Chinese men of wealth, mainly non-Christians. The pupils are the children of immigrants from China, India, and Europe, who have come to seek their fortunes where fortunes are quickly gained. Work among the Malays themselves—unresponsive Mohammedans, almost untouched by Christianity—is also begun. Similar is the new field of the Netherlands Indies, where dwell 48,000,000, mainly the bigoted followers of Islam. Through education and evangelism in fifteen years 1,500 have been won to Christianity. But the key to success in Mohammedan countries is the medical mission, already begun in Java.

The Philippines, under the Stars and Stripes. To build up Protestant Christianity under the United States flag is the unusual experience of the Board of Foreign Missions in the Philippines, a task carried forward with unique success since 1900. In the island of Luzon, the northern part of which is assigned to the Methodist Episcopal Church—in two hundred churches, one of which in Manila seats fourteen hundred people, in hostels related to government schools, through publishing houses and Bible train-

ing schools, the Christian message has in less than two decades won over fifty-six thousand members, whose Christian fervor is like that of early Methodism. The field is "white already unto harvest."

Japan, the rudder of Asia. In 1872 Robert C. Maclay journeyed from China, to found the Methodist work in Japan; in 1873 the Methodist Church in Canada sent its first missionaries, and in 1886 the Methodist Episcopal Church, South, began its work in the Island Empire. In 1907 these three branches of Methodism united in forming the Methodist Church of Japan, of which the late beloved Yoichi Honda became the first bishop. This first national Methodist Church in a non-Christian land with about sixteen thousand members and forty thousand in its Sunday schools, is self-directing and in part self-supporting. The missionaries maintain evangelistic work in regions beyond the influence of the church; their schools, their theological seminary, their publishing houses are developing the Christian leadership, upon which the progress of the church depends. Christianity reaches a higher social stratum in Japan than in most Oriental lands; "where approximately one in a thousand is a Christian, one in a hundred of the educated classes is a Christian." But there remains the problem of "the ninety and nine." One hundred and ten thousand Protestant church members among fifty-two million Japanese attest that the missionary task is just begun. Agnosticism and a religious devotion to the State are added to the forces arrayed against the Christian message.

Korea, the Palestine of the Orient. The veteran pioneer of China and Japan, Dr. Maclay, also opened the way in 1884 for the coming of the founders of the mission in Korea, William B. Scranton and Henry Appenzeller. "No theme is more full of inspiration and spiritual uplift than the story of the evangelization of the Korean people." In Korea we have seen the revival of the church of the apostolic days, fervent, evangelistic, self-denying,

with "the rapture and passion of primitive Christianity." Like the early Christians, the Koreans have long suffered persecution, yet in one generation one in seventy were won to Christ. In 1920 the Methodist Episcopal probationers and members numbered over 18,500. Since in 1910 Japan annexed Korea, as the Province of Chosen, she has been bringing to these simple-hearted people the advantages of Western civilization which she has made her own. Highways, railroads, schools, hospitals, a new civic life are transforming the Hermit Nation, but these benefits have been accompanied, like those promised to the disciples, "with persecutions." The new national consciousness in Korea seeks for "self-determination," against which the militaristic element in Japan contends. Will the evangelistic fervor of the Christian communities be chilled or will Korea fulfill its early promise of being the first Christian land in the Orient? To the missionaries is committed a delicate, but a hopeful and appealing task.

Europe, our foreign field of church extension. The early successes of Methodism among the foreign-speaking peoples of America soon led to the extension of the work into the lands from which they came. The fervor of the recently won converts in the New World "breathed itself in hundreds of letters to friends across the sea." These "missionary epistles," followed by visits of Olaf Hedström, Olaf P. Peterson, and their sailor converts in Scandinavia, and of William Nast in Germany, led to the founding of the Methodist Episcopal Church in Norway, Sweden, Finland, Denmark, Russia, and Germany. From Germany the work spread to Austria-Hungary and to Switzerland. In 1857 the Methodist Episcopal missionaries began their labors among the followers of the Greek Orthodox Church in Bulgaria, in the seething cauldron of the Balkans; in 1907 preaching was established in the villages of Savoy and southern France; since 1871 churches, schools, orphanages, and theological seminary have given the Protestant message to Italy.

War relief and reconstruction. With the close of the World War Europe's torn condition gave occasion for a great work of relief and reconstruction, for which the Methodist Episcopal Church seemed providentially prepared under the inspiration of the Centenary. To all the war-stricken lands, vast quantities of supplies were sent; in the region of Château-Thierry thirty-two villages were aided to normal life. Orphanages at Charvieu and Ecully, the beginnings of social and philanthropic ministry to several communities, the payments of church debts in Germany and Scandinavia have been some of the many features of the task of rebuilding the *morale* and material of Europe.

The administration of the Board of Foreign Missions. To the Board of Foreign Missions is committed the general supervision of all work in the foreign fields. Its Board of Managers consists of all the effective bishops and thirty-two ministers and thirty-two laymen, who are elected by the General Conference, on the nomination of the bishops. The General Conference elects two corresponding secretaries of the Board of Foreign Missions, who are its executive officers. Under their direction associate secretaries, chosen by the Board of Managers, conduct the correspondence of the Home and Foreign Departments. The Foreign Department comprises six divisions—Africa and Southern Asia, Latin America, China, Europe and North Africa, Japan and Korea, Education and Literature on the Foreign Field. The Home Department is concerned with Home Cultivation, Foreign Personnel, Medical Work, and Surveys and Research. The business of the third department, that of Finance, is conducted by a treasurer, assistant treasurer, legal adviser, and secretary of designated income. The foreign staff consists of nearly twelve hundred missionaries and fifteen thousand native workers, who conduct the evangelistic, educational, medical, and publishing work in this vast enterprise of the church in "all the world."

The Woman's Foreign Missionary Society. A half-century of remarkable achievement has followed the founding of the Woman's Foreign Missionary Society in Boston in 1869. The Society's eleven branches cover the United States; their auxiliary societies in the local churches number over 16,000 and include nearly 618,000 members among the women and children. The Society's publications go to over 187,000 subscribers. Over 600 missionaries are now under the Society's commission, to bring their teaching and healing ministries to the women and children of all lands where the standards of the Methodist Episcopal Church have been planted. This Society has the distinction of having sent the first woman doctor to India (1869), to China (1873), to Korea (1887), to the Philippines (1900); of founding the first hospital for women in each of these lands, and the first college for women in Asia and in Mexico. The Society is bearing its share in the new union colleges for women, Madras, Ginling, Yen Ching, and Tokyo. In its 1,300 schools are nearly 50,000 pupils. In its first half-century over $25,000,000 have been disbursed, and the receipts of the year 1920-21 reached approximately $2,268,000. Its foreign property—hospitals, schools, homes—is valued at over $4,000,000. The Society nobly carries forward the resolve of its forerunner, the New York Female Missionary Society (1819-1859): "Let us leave nothing unattempted which promises to promote the advancement of our Redeemer's kingdom."

Methodism's unfinished task. In the distribution of world-evangelization among the Protestant Christian forces, upon the Methodist Episcopal Church is placed the responsibility of bringing the gospel to one hundred and fifty million people—approximately fifteen per cent. of the Christian world. In this great foreign parish five million die every year without the knowledge of Christ. It is estimated that one billion of the world's inhabitants have never heard His message. The Church, in its new world-consciousness, confronts a new world situation. Nations

long unimpressionable are now plastic, soon to harden unchangeably.

"O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light."

Collateral Reading

Reid and Gracey, *Methodist Episcopal Missions.*
Taylor and Luccock, *The Christian Crusade for World Democracy.*
The Annual Report of the Board of Foreign Missions.
Oldham, W. F., *India, Malaysia, and the Philippines.*
Oldham, W. F., *Thoburn, Called of God.*
Griffis, W. E., *A Modern Pioneer in Korea* (Henry G. Appenzeller).
McDowell, C. L., *Our Work for the World.*
The Report of the Woman's Foreign Missionary Society.

Questions for Thought and Discussion

1. What have been the achievements of the Board of Foreign Missions in India? in Malaysia? in Japan? in Korea? in the Philippines?

2. What would have been the progress of Christianity in these great fields if every Christian in America had prayed and given as you yourself have prayed and given?

3. Is your local church a provincial church or a world church? How much does it give per member per week for the evangelization of the world?

4. What special distinction belongs to the educational and medical work of the Woman's Foreign Missionary Society among the women's boards for foreign work?

5. What is the unfinished task of Methodism?

CHAPTER XXI

EDUCATION IN METHODISM

It was to a little band of students in Oxford University, led by Charles and John Wesley in their college days, that the name of "Methodists" was first given, in derision for the rigid system of study, piety, and philanthropy which they practiced in the Holy Club. The founder of Methodism was "by inclination and training a scholar. He knew the charm of letters and the joy of elevated thought. Few men read more books than he, though his study was mostly in the saddle. He always spoke from a full mind."[1] Mr. Wesley was eagerly interested in the founding of schools for the children of the poor, notably that at Kingswood, for which he selected teachers, edited textbooks, made rules, and raised funds, declaring that it had given him more trouble than any other undertaking, but had become worth all it cost—"an honor to the whole body of Methodists." Wesleyan Methodism early planted schools, colleges, and theological seminaries.

"One of the first instincts of American Methodism was for education." In 1784 Bishop Asbury and Dr. Coke laid the foundations of Cokesbury College, in Maryland, "that learning and piety may go hand in hand." When after ten years this first Methodist college in the world was burned down, the Methodists gave an average of $2.50 a member to replace it; when it was soon again destroyed by fire, Bishop Asbury was convinced that "the Lord called not the Methodists to build colleges." These were the days of itinerants in a young country, beset by wars. For its preachers the church provided no education nor required it, and they received but meager support. In 1816 and 1820 Nathan

[1] Professor Caleb T. Winchester.

Bangs, the most constructive statesman of early American Methodism, pleaded the cause of education before the General Conference, urging the founding of seminaries and colleges, a Conference course of study, the publishing of periodical literature, which had been suspended for twenty years, and an increase in ministerial support, that the undeserved "reproach that Methodists were enemies to learning might be rolled away." Academies soon sprang up, following the pioneer located in New Market, New Hampshire, in 1817, which was transferred to Wilbraham, Massachusetts, in 1824 and became Wilbraham Academy. Colleges multiplied also, the oldest with continued existence being Wesleyan University at Middletown, Connecticut, founded in 1830, preceded by institutions in Kentucky and Pennsylvania, which were merged in other schools, and by Allegheny and Dickinson, which, however, were not under Methodist auspices until 1833.

The church and the colleges. The list of Methodist colleges in the United States is now a long one. More than 40 institutions of college grade are reported by the Board of Education, and 32 professional schools or departments. A similar number of secondary schools are maintained. To these must be added 2 professional schools, 8 colleges, 8 secondary schools for colored pupils in the South, and some 40 schools maintained by the Woman's Home Missionary Society and the General Deaconess Board. The Church supports in the foreign field 18 colleges and universities, 15 theological and 41 Bible training schools, and nearly three thousand schools of lower grade. Its pupils in denominational schools number over 51,000 in the United States and over 97,000 in the foreign field. Through the Wesley Foundations it seeks to minister to tens of thousands of its sons and daughters in the State colleges and universities. The reproach of the early days is altogether buried under this vast educational system, which is an "honor to the whole body of Methodists."

Typical institutions. Wesleyan University at Middle-

town, Connecticut, with its long history, its distinguished faculty, its 550 students, is a notable example of a small high-grade college for young men. Ohio Wesleyan University at Delaware with over 1,300 students is an instance of a coeducational school of excellent influence, located in a small community, while Boston University in the heart of a great metropolis, to which it ministers in many unusual lines of education, is also coeducational and numbers in the College of Liberal Arts about 800 students and in its various professional schools nearly 4,000, of whom some 1,600 are occupied with business and commercial courses. Syracuse University is another instance of a great college community in a large city, having over 1,600 students in its academic courses and over 1,700 in its professional departments, art and engineering taking the larger numbers. Northwestern University, founded in 1850, at Evanston, Illinois, provides also for large numbers, with over 2,000 men and women in its department of liberal arts and 3,000 in its professional schools, that of business and commerce being the largest. Goucher College, founded in 1885 as the Woman's College at Baltimore, numbers over 800 girls in its classes. Cornell College, located at Mount Vernon, Iowa, has nearly 1,000 students, while the University of Southern California, at Los Angeles, enrolls in its various departments over 3,700 pupils and is rapidly growing.

Theological education. John Wesley early desired to found "a seminary for laborers," but the project was deferred for lack of a "proper tutor." His successors in England after long and serious opposition founded three institutions, which have an honorable record. In the United States the first theological school was the Methodist Biblical Institute, founded in Concord, New Hampshire, in 1847, removed to Boston in 1867, and since 1871 forming the theological department of Boston University. Its students number somewhat over 200. The second seminary for theological training is Garrett Biblical Institute, begun in 1855, in Evanston, Illinois, and reaching about

170 in its classes. The Centennial Movement of 1866 gave the impulse for the Drew Theological Seminary, at Madison, New Jersey, which is located in a beautiful estate near the city of New York, and enrolls some 150 students. More recent institutions are the Iliff School of Theology at Denver, Kimball at Salem, Oregon, and Maclay, at Los Angeles.

Education on the foreign field. Under the Board of Foreign Missions and the Woman's Foreign Missionary Society the church maintains a great educational system in non-Christian lands. Education is of the very essence of the missionary purpose. We work among the backward peoples. How can we touch them unless we teach them? Our spiritual appeals stimulate their minds. How can we serve unless we train them? We exemplify before them an organized social order, based on intelligence and morality; how can they build their community after the fashion of ours unless we give food to their thinking and force to their moral life? To bring Jesus Christ, "in whom are hid the treasures of wisdom and knowledge," to the people and the nations who do not know him, is the purpose of the extensive educational work on the mission field, already referred to, whether in the smallest village school under the palm trees or the great union universities in which the forces of Protestant Christianity in England and America are joining.

The Board of Education. In 1864, anticipating the celebration of the Centennial of the church, the General Conference created a committee to consider the proper objects for the gifts which the occasion would stimulate. This committee recommended a board to administer such gifts and to become the Board of Education, whose duties, as now described by its constitution, are "to serve as the officially authorized agency of the church in behalf of ministerial and general education." This board has an advisory relation to the Methodist schools in the United States, which are mainly governed by individual Boards

of Trustees or maintained by a missionary organization. Through the Children's Sunday School Fund, initiated in the Centennial year, and the collections of the annual Children's Day, instituted in 1870, loans amounting to over $3,000,000 have aided over 26,000 boys and girls in their effort to gain an education. Three types of schools receive appropriations from this Board, namely, Southern schools, frontier schools, and other schools under some special emergency. The religious work in connection with independent and non-Methodist schools, maintained in association with the Board of Home Missions, has been extended in the 1916-1920 quadrennium to 49 institutions, while 41 Methodist schools have received annual grants in aid. The Board seeks to promote evangelism and Bible study as an essential feature of these schools. Its influence upon the intellectual life of the institutions has been exerted through the University Senate, composed of men actively engaged in educational work, selected by the General Conference, to protect the standards of Methodist education, classifying the schools and promoting their endowments and the adequacy of their curricula.

In 1916 the fiftieth anniversary of the Board of Education was celebrated by the beginning of the Educational Jubilee Movement, which has added $35,000,000 to the treasuries of the academies, Wesley Foundations, colleges, universities, and theological schools of Methodism.

The Board of Education for Negroes. At the close of the Civil War four millions of people of African descent, released from two hundred and fifty years of slavery, were left to shift for themselves, without property, without education, without experience. Freedmen's Aid Commissions were developed, with which the Methodist Episcopal Church cooperated until 1866, when the Freedman's Aid Society was organized in Cincinnati. The General Conference of 1869 accepted it as the church's agent to provide education for the colored people. "To put the spelling book and the Bible into the head and the heart of the Negro was the

aim of the men who organized the Freedmen's Aid Society." Seventy-five teachers were at once sent into the South, to gather the children into any sort of shack or to teach them in the open air, that they might be fitted for Christian citizenship. Institutions soon sprang up and, as opportunities for public elementary education increased, the Methodist schools promoted secondary and higher normal training. After fifty years of self-sacrificing effort the Society possesses free from indebtedness 18 institutions of learning, including a theological seminary, a medical school, and several colleges and industrial schools, with some 6,500 pupils. The Society has cooperated with the Board of Education in standardizing its enterprises. From the colored people themselves comes an increasing amount for the support of the schools. More than 200,000 young people have gone out from its institutions and have contributed no small measure to the marvelous progress of the colored people since slavery days. The General Conference of 1920, recognizing that it was more than half a century since the Emancipation Proclamation and that the generation of freedmen had long passed, changed the title of the Society to the Board of Education for Negroes.

Collateral Reading

Hyde, A. B., *The Story of Methodism*, pages 150-157.

The Methodist Year Book.

Hurst, J. F., *The History of Methodism*, Vol. IV, Chapter XXXIX.

Annual Reports of the Board of Education, the Board of Foreign Missions, and the Woman's Foreign Missionary Society, the Board of Education for Negroes.

Questions for Thought and Discussion

1. What was the influence of the founder of Methodism upon education for the preachers? For the people?

2. What was the history of the first Methodist College in the world?

3. What is the Methodist Episcopal Church doing to-day for secondary education, for college education, for theological education in the United States?

4. Describe some of its typical institutions.

5. What is the Board of Foreign Missions doing for education in non-Christian lands? The Woman's Foreign Missionary Society?

6. What is the task of the Board of Education?

7. What is the history of the organization now called the Board of Education for Negroes?

CHAPTER XXII

SUNDAY SCHOOLS, LITERATURE, AND BENEVOLENCE

The beginnings of the Sunday school. Although religious education has always been in some form a part of the Christian system, since Paul admonished Timothy, his son in the gospel, to be "nourished in the words of the faith and of good doctrine," as an organized movement the development of Sunday schools began in 1780 under the leadership of Robert Raikes in England. The earliest Sunday school, in the strict sense of the term, under Methodist auspices was founded when, in 1769, Miss Hannah Ball, of High Wycombe, "earnestly desiring to promote the interest of the Church of Christ," gathered about her "a wild, little company, but seeming willing to be instructed." In 1784 and 1786 the Journal of Mr. Wesley, who was then more than fourscore years of age, contained enthusiastic descriptions of the large Sunday schools at Bingley and Bolton: "I find these schools springing up wherever I go. Perhaps God may have some deeper end therein than men are aware of. Who knows but some of these schools may become nurseries for Christians?" With growing appreciation in 1787 he writes, "It seems that these will be a great means of reviving religion throughout the nation," and in 1790, "It is one of the noblest institutions which has been seen in Europe for some centuries."

In 1786 Francis Asbury opened a Sunday school in the home of Thomas Crashaw in Virginia, and in 1790 the first recognition of the Sunday school by an American church was made by the Methodist Episcopal Conference, in the resolve to "labor, as the heart and soul of one man, to

establish Sunday schools, in order to instruct poor children, white and black, to read." The beginnings of Sunday-school literature were made in the vote to "compile a proper schoolbook to teach them learning and piety."

In 1827 the organization of the Sunday School Union was hailed, in the words of that ecclesiastical statesman, Nathan Bangs, "with grateful delight by our friends and brethren throughout the country." This enterprise with varied fortunes and combinations continued a steady, but limited contribution to the cause, having in its later years an average income of $27,000, until in 1908 it was superseded by the Board of Sunday Schools.

The Board of Sunday Schools. "For the moral and religious instruction of our children and for the promotion of Bible knowledge among our people," the General Conference of 1908 established the Board of Sunday Schools, to have general oversight of all the Sunday-school interests of the Methodist Episcopal Church. The first decade of its endeavor was a period of real awakening on the part of the Christian Church everywhere to the importance of childhood and youth in relation to the kingdom of God, and of marked advance in the method of every phase of religious training. In its several departments the Board of Sunday Schools has followed these lines of progress, planning the Sunday-school curriculum, holding institutes for teacher training, maintaining representatives of its work and promoting the development of schools in all needy fields in the United States and, in cooperation with the Board of Foreign Missions, in several foreign lands and furnishing grants of literature. The Sunday-school membership in 1920 was 4,338,523, in some 36,000 schools with some 400,000 officers and teachers. With one half the children of our country receiving no religious training whatever, with not more than five per cent. of our schools measuring up to high standards of educational efficiency, and only a small number of their teachers trained for their task, the Board of Sunday Schools has before it a great

field of service, essential to the coming of the kingdom of our Lord. The Board consists of the editor of Sunday-school publications, three bishops, a representative of each General Conference district, and several members at large, appointed by the General Conference. Its executive officer is a corresponding secretary, elected by the General Conference.

The church and the young people. The Epworth League, created in 1889 in Cleveland, Ohio, by the union of five young people's organizations, seeks to relate the youth of Methodism to "the program of the whole church for the whole world." Through Sabbath prayer meetings, through at least two thousand Mission Study Classes, through the Departments of Stewardship and of Life Work, through the institutes which gather thousands of young people annually for a period of study, inspiration, and consecration, the League is increasingly accomplishing its essential task. The Junior Epworth League follows similar lines of service among the children. The Epworth Herald had in 1920 a circulation of 49,807. The affairs of the Leagues are directed by the Board of the Epworth League, nominated by the Board of Bishops and elected by the General Conference. The church which cares for its youth is the church of the future, and the Methodist Episcopal Church, like Christiana, would carry her sons and daughters with her on the pilgrimage to the Heavenly City.

The church and literature. "Take care that every society be duly supplied with books," exclaimed John Wesley to his preachers. "O, why is not this regarded?" Early in his career he began the publication of tracts, then pamphlets, then books, writing or translating them in his own scanty leisure, until he had "swept over the whole field of thought." His preachers were pledged to spread these publications and the profits of the enterprise were devoted to the cause of God. His first missionaries to America introduced the books wherever they went, but the difficulty of importing the supplies led to the appointment of a

book steward in this country. The Rev. John Dickins in 1789 began the duties of this office by publishing *The Imitation of Christ, The Saint's Everlasting Rest*, and *Primitive Physick*. In 1797 a Book Committee was appointed to assist him and his successors. In 1804 the business was removed from its first home, Philadelphia, to New York, and since 1889 it has been established at 150 Fifth Avenue. This was the wise and courageous beginning, on borrowed capital, of an enterprise whose sales of literature in the quadrennium, 1916-1920, amounted to $13,661,756.87, and since 1844 have reached the total, $121,929,157.21.

The Methodist Book Concern. The present status of The Book Concern, with its centers of publication at New York, Cincinnati, Chicago, its salesrooms in Boston, Pittsburgh, Detroit, Kansas City, San Francisco, and Portland, Oregon, with its publishing agents, book editor, editor of Sunday-school publications and his staff, editor of the Methodist Review, and the editors of ten or more weekly religious papers, is that of a great and growing business. In 1916-1920 its Sunday school literature, adapted to every phase and every age, in a score of quarterlies, journals, lesson leaves, was issued in the Uniform Lesson Series to the extent of nearly 4,000,000,000 pages and in the Graded Lessons over 12,000,000 pages. The Concern furnishes church requisites of every sort from hymnals and Disciplines to church record books and cards for Sunday-school children.

In the range of its books it still seems to follow Mr. Wesley's example, in "sweeping over the whole field of thought," with careful purpose to minister to the intellectual and devotional life of the church and the spread of Christianity. The circulation of its periodical literature is annually about 300,000, while the Sunday-school publications reach annually at least more than 4,500,000 readers. Thus have the leaves of the tree of knowledge been sent forth "for the healing of the nations." The affairs of

The Book Concern are administered by the Book Committee, appointed by the General Conference. The profits of the large enterprise are applied "for the benefit of the traveling, supernumerary, and retired preachers, their wives, widows, and children." For this purpose, in 1916-1920, over $1,000,000 were distributed to the Annual Conferences.

The church and its superannuated ministers. As early as 1763 Methodism established a fund for those pathetically called "worn-out preachers," and in 1774 the second American Conference ordered an Easter collection for needy itinerants. The Annual Conferences have various methods of aiding or pensioning their members—by endowment funds, Preachers' Aid Societies, or a percentage tax upon the effective members. The General Conference of 1912 established the Board of Conference Claimants, to build up and administer a Connectional Permanent Fund, and to increase the revenues for the benefit of Conference Claimants. Its secretary is elected by the General Conference. By a continuous campaign over $1,000,000 in trust funds have been accumulated. The total amount of invested funds for Conference Claimants, who number over 7,000, is in excess of $10,000,000 held by the Annual Conferences, the Preachers Aid Societies, and the Board of Conference Claimants. The progress toward an adequate pension has been recently accelerated, since in 1913 sixty per cent. of the retired preachers received less than $200 a year, in 1919 seventy per cent. received more than $200. "One out of every four claimants now receives as much as one dollar a day."

The church and temperance. Although the Board of Temperance, Prohibition, and Public Morals was created by the General Conference of 1916, Methodism has carried on warfare against the saloon for more than a century, as befitted a church founded by John Wesley, "a prohibitionist one hundred and fifty years ahead of his time." For the victory which has now been won for constitutional pro-

hibition in the United States the Methodist Episcopal Church may claim an honorable share of credit. The activities of the present Board have related to speeches and literature among foreign-speaking peoples, colored communities, and at the corners of city streets, a campaign of newspaper publicity, and the promotion of sound laws and their enforcement. This it purposes to carry forward from the center at Washington, in every department of civic righteousness.

The church and philanthropy. In the spirit of its Divine Master, the Methodist Episcopal Church has ever had a heart of compassion toward every form of suffering and of need. The members of the Holy Club at Oxford doubted "whether we can be happy at all hereafter unless we have, according to our power, 'fed the hungry, clothed the naked, visited those that are sick, and in prison'; and made all these actions subservient to a higher purpose, even the saving of souls from death." The early Methodist societies under Mr. Wesley's stimulating leadership and example sought "to do good to all men," not only "in spirituals" but also "in temporals." The church in America, especially since the Civil War, has been gradually developing those institutions of helpfulness which the growth of the population and the needs of large communities make increasingly necessary. So many of these enterprises for the care of the sick, the orphan, and the aged have come into independent existence under Methodist auspices that the General Conference of 1920 established a Board of Hospitals and Homes for their general supervision and promotion, without superseding their individual Boards of management. The hospitals number over 60, the children's homes over 50, while there are nearly 50 homes for the aged.

The church and the distribution of the Bible. The American Bible Society, founded in 1816 by men prominent in national affairs, has had more than a century of honorable history. In 1836 the Methodist Episcopal Church

accepted this Society as its instrument in organized Bible work throughout the world, and since 1863 one of the secretaries of the American Bible Society has been a minister of that church. Through 9 home and 11 foreign agencies the Society employs over 1,600 persons to distribute Bibles and Testaments in all parts of the world. The management of the Society is vested in a Board of thirty-six laymen, among whom the Methodist Episcopal Church has several representatives. Its Bibles, in more than 150 languages and dialects, have been issued to the number of over 24,000,000 in 1916-1920. More than 7,000,000 copies of the Sacred Scriptures in ninety to a hundred languages were distributed in the trenches, prison camps, hospitals, and cantonments during the World War.

The colporteur of the American Bible Society is said to be ubiquitous. "You cannot lose him. If you ascend to the frozen north, he is there; if you bury yourself in the steamy depths of a South American forest, he is ahead of you; if you climb the Himalayas and penetrate some high pass in Thibet, you will find his footprints. On his bicycle he hums along the highways of the Far West; on his snowshoes he finds the lumberjacks in the big timber; his trusty Ford is seen skimming over the plains. He paddles down still rivers in an African dugout, or packs his Bibles on a Russian sled in the frozen fastnesses of Siberia. He is the John the Baptist who prepares in the desert a highway for the missionary."[1]

Collateral Reading

Hurst, J. F., *The History of Methodism*, Vol. III, Chapters CX, CXX; Vol. IV, Chapter XL.; Vol. V, Chapters LXIV, LXXXIV; Vol. VI, Chapters XCVII-XCVIII.

The Methodist Year Book.

The *Reports* of the Boards of Sunday Schools, Conference

[1] Montgomery. The Bible and Missions.

Claimants, the Book Concern, the Epworth League, etc.
Dwight, H. O., *The Centennial History of the American Bible Society.*
North, Eric M., *Early Methodist Philanthropy.*
Faulkner, J. A., *Wesley as Sociologist, Theologian, Churchman,* Part I.
Doctrines and Discipline of the Methodist Episcopal Church, Part VII.

Questions for Thought and Discussion

1. Who were influential in the establishment of the first Sunday schools of Methodism?
2. What organization in the Methodist Episcopal Church has fostered them?
3. What is the history of the Epworth League? What historical interest in each word of its name?
4. What has been the attitude of Methodism to "the printed word"? What was John Wesley's influence in regard to the publication of literature? Who was John Dickins?
5. Describe the work of The Methodist Book Concern.
6. What provision does the Methodist Episcopal Church make for its retired preachers?
7. What influence has the church had upon temperance? Through what Board does it exercise that influence to-day?
8. How is the church continuing Mr. Wesley's practice "to do good to all men in temporals"? What recent Board coordinates its philanthropies?
9. By what agency does the church continue its service in the distribution of the Word of God?

CHAPTER XXIII

THE GENIUS OF METHODISM[1]

We have now traced the rise of the Methodist Episcopal Church in the Wesleyan Revival of the eighteenth century and have seen, in outline, its structure and its multiplied activities in the United States and across the seas, in Conference and church and board, in school and college and press and hospital. What are the characteristics which stand out, which make the church distinctively what it is?

Adaptability of organization. The first of these characteristics is the adaptability of its organization to the purpose of the energetic evangelization of the world and the building up of a living permanent church among the people reached by its message. This is due largely to the genius of John Wesley in adapting older methods and seizing upon new ones for this great purpose. He kept his body of preachers as a swiftly moving unit, each one ready to be assigned to any field of labor, and, to preserve this mobility, he required frequent changing of circuits. He also held them responsible, not primarily to the congregations to which they preached, but to the central authority of the church, the Conference over which he himself, through personal influence, had large powers. This maintained the unity of the movement and later the unity of the church. Again he developed Captain Foy's suggestion for a method of gathering the weekly penny for the poor into the class meeting, which became a most effective instrument for educating and stimulating the multitudes of new converts in the Christian life.

The principles contained in these forms of organization

[1] Quotations in this chapter are from the pen of the late Dr. S. L. Beiler, who prepared the earlier book of the same name in this series.

have been carried still further in the Methodist Episcopal Church. All through its early years the itinerancy was ever pushing the energetic young preachers out into the frontiers with the moving of the population, there to build foundations for the future. Even though the length of time which a preacher may remain at a single appointment has been gradually increased and is now indefinite, he is still subject to new appointment every year. Again, "the appointments of ministers are by bishops who represent the entire church. It is the theory that the minister relinquishes the right of absolutely deciding as to his field of labor, and the local church also surrenders the right of absolutely deciding who shall be its pastor. Consultation is freely allowed, but the final determination, or fixing, of the appointments is with the bishop as the representative of the entire church. A practical reason for this is seen in the result that every church has a pastor and every pastor has a church."

Unity of the church. Furthermore, the centralization of authority in the General Conference, with certain powers delegated to the bishops, maintains the church as a living unit, every part connected actively with every other part. In a sense, the unit is the church as a whole. "This is in contrast with Congregationalism, in which the local church is the unit and the general body is an aggregation or association of churches." In the Methodist Episcopal Church "membership is in the entire body, while enrolled in a local society (local church). Ministers are ministers of the whole church, while enrolled in an Annual Conference." It is thus possible for the entire church to feel the inspiration of success in any part of it. When the challenge of some great crisis or opportunity is presented, the church is already organized to meet it.

Democratic character. To these important features of Methodist polity another has been added—the increasing democratic character of the organization. The highest body in the church is the General Conference. By its

power such autocratic authority as the bishop is permitted to exercise is controlled and governed. This Conference was originally composed only of preachers, but in 1872 laymen were admitted, in 1900 in equal numbers with the preachers. In the latter year women were admitted as lay delegates, thus providing equal suffrage in the church two decades before it was reached in the nation. The church organization thus resulting "has proven to be democratic enough to give a sense of responsibility to every member, and freedom to each sane personality for development and work. On the other hand, it is autocratic enough to secure high efficiency in organization and work. It is a happy and, we believe, a providential combination of these two principles."

Devotion to education. A second mark of Methodism is its devotion to education. Here again Wesley was a pioneer. The experiences of new spiritual life which the Wesleyan Revival brought aroused new intellectual interests. "Wesley did not create the new intellectual life by his literature. He only recognized it and tried to meet its demands with his working library of four hundred volumes and his schools of all kinds." This emphasis on education has grown to vast proportions. It appears in the many Methodist colleges the world around, in the publications of The Book Concern, in the amazing output of Sunday-school literature, in the varied activities of the Boards of Education, of Education for Negroes, and of Sunday Schools. It appears in the work of the local church, in the Sunday school and mission study class, in the educational programs of the Epworth Leagues and the women's missionary societies, in the studies required for local preacher's license, for admission to Conference, and in the theological schools. One can hardly conceive that so large and closely organized a church could maintain its activity and its unity without all these means of training the great numbers of leaders required, of lifting the whole membership of the church to an intelligent comprehension

of the purpose and work of the church, and the training of the children and youth of the church in the nurture and admonition of the Lord.

Freedom from doctrinal controversy. Yet this emphasis on education is not an indication that Methodism's chief interest is in matters of doctrine or theology. It has had no great controversies over these subjects. "It began as a revival and has continued as a life. It found men living lives of sin; in the bondage of sinful habits, spiritually dead. To Wesley and Whitefield the way of salvation from this condition of sin and death was by faith in Jesus Christ, who brings in new life. This had brought inner peace to their hearts and life to their souls. Their labors as evangelists proved abundantly that other men, in even worse bondage and death than they themselves had been in, might find deliverance in the same way. They found these experiences confirmed by the Bible, and the Bible confirmed by them. So, with the experience in their hearts and the Bible in their hands, they went forth preaching the facts, the Lord confirming their labors and faith by regenerating signs and wonders."

"Methodism began as a practical movement for the spiritual regeneration and moral uplift of lost men. It set forth no special tenets, was interested in promulgating no distinctive creed. It was not interested in any theory about religion, but was interested in religion itself—religion as a life and power to save men from the bondage of sinful habit, from moral degradation, and from hopelessness and despair. Wesley saw everywhere the forms of religion without the power of godliness. The nation was dying of inanition, despair, and vice. What he wanted, believed in, preached, and demanded in his followers was religion manifesting itself in a pure, holy, earnest life of service. There are on record numberless statements made by Wesley which set forth these facts. 'I make,' he said, 'no opinion the term of union with any man. I think and let think. What I want is holiness of life. They who

have this are my brother, sister, and mother.' 'We do not impose, in order to admission, any opinions whatever.' 'Orthodoxy, or right opinion, is at best a very slender part of religion.' "

Standards of doctrine. This does not mean that Wesley and the Methodists were then, or that Methodists are now, without convictions as to the fundamental truths of Christianity. The constitution of the Methodist Episcopal Church contains the so-called "Articles of Religion," twenty-four brief statements of faith adapted by Mr. Wesley from the "Thirty-Nine Articles" of the Church of England, and a twenty-fifth added by the American church. To this historic statement of the faith of the Christian Church have been added as further "standards of doctrine" the "Minutes" of the Conferences, Wesley's "Notes on the New Testament," and certain of his published sermons, These are "standards of doctrine," not because they contain beliefs peculiarly Methodistic, but because they represent the historic faith of the church and Christians' vital experiences of the redemptive power of God.

The heart of Methodism. In his dictionary Mr. Wesley defined "Methodists" as those who live "according to the method given in the Bible." He was never conscious of striving to establish any other principle among "the people called Methodists" than the experience of God's redeeming love in Christ and the imitation of "Him who went about doing good to all men." In the same way the more the Methodists of to-day are filled with Jesus' consciousness of the urgency of the gospel, with his devotion to human welfare, the more they experience through him God's redemptive love, find him their living and ever-present Saviour and lead other men to find him so, the more truly they are Methodists. The heritage of modern Methodists from Wesley and Asbury and other heroic leaders is great just because of the degree to which they found Christ their Lord and followed him in seeking the redemption of mankind. We shall be worthy of our inheritance

only if we, like them, boldly move forward in the footsteps of the Redeemer.

"The moment I awaked," says Mr. Wesley in his Journal in 1838, "'Jesus Master' was in my heart and in my mouth; and I found all my strength lay in keeping my eye fixed on him, and my soul waiting on him continually."

May the chief characteristics of a Methodist ever be a vital experience of the abiding love of God, an alert consciousness of the world's urgent need of Christ, a burning desire to bring the world to him, and a will unflinching in its devotion to him!

Collateral Reading

Fitchett, W. H., *Wesley and His Century*, Proem, Part III, XIII, Part IV, XII-XIII.

Townsend, Workman, and Eayrs, *The New History of Methodism*, Vol. I, Introduction.

Questions for Thought and Discussion

1. What are the characteristics of the Methodist Episcopal Church which make it what it is?

2. How far do you find these characteristics to be present in your local church?

3. Are the characteristics fixed or could the church lose them? What would be the effect of such a loss?

4. Is all the work of your local church done by a few members, or does it plan to have every member actively serving the church and community? Which is better for the kingdom of God? How can you gain the advantages of both methods?

5. Does your local church share with the whole church the sense of the importance of Christian education? How does it demonstrate its conviction?

6. What is the heart of Methodism? How can you help your local church to feel the importance of this?

CHAPTER XXIV

METHODISM AND THE WORLD CHURCH

When we started upon this study, we began with the world church and saw how it spread over Europe and the Americas, Asia and Africa. We have also marked the place of the Wesleyan Revival as a great awakening, energizing experience, stirring into new life many of the branches of the church and giving rise to a new group of Christians, the Methodists, and their several denominations.

The Methodist attitude toward other denominations. The Methodist Churches thus take their place as one group among many others, who all alike look to Jesus Christ as the Head of the church and are one in their allegiance to him, but who seek to fulfill his will each along the lines of its own historic origin and development. Whatever may be the portion of the truth which each holds most dear, with these other churches the Methodists have no quarrel or controversy, so long as the truth is sought in love. For the Methodist Episcopal Church the words of the historical statement which begins the Discipline (1920) are in this respect significant:

"The Methodist Episcopal Church has always believed that the only infallible proof of the legitimacy of any branch of the Christian Church is its ability to seek and save the lost, and to disseminate the Pentecostal spirit and life. The chief stress has ever been laid, not upon the forms, but upon the essentials of religion. It holds that true Churches of Christ may differ widely in ceremonies, ministerial orders, and government. Its members are allowed freedom of choice among the debated modes of bap-

tism. If any member has scruples against receiving the Lord's Supper kneeling, he is permitted to receive it standing or sitting. In ordinary worship its people are invited to unite in extemporary prayer, but for the administration of the sacraments, ordinations, the solemnization of matrimony, the burial of the dead, and other special services, a Liturgy is appointed, taken in large part from Rituals used by the Universal Church from ancient times.

"The sole object of the rules, regulations, and usages of the Methodist Episcopal Church is that it may fulfill to the end of time its original divine commission as a leader in evangelization, in all true reforms, and in the promotion of fraternal relations among all branches of the one Church of Jesus Christ, with which it is a coworker in the spiritual conquest of the world for the Son of God."

Federation and union. No one can forecast the future movements toward unity among the many denominations. Already in several ways, notably through the Federal Council of the Churches of Christ in America, the Protestant churches of America are studying their common problems and working out forms and agencies of cooperation for special purposes. The Sunday School Council of Evangelical Denominations, the Home Missions Council, the Foreign Missions Conference, the Council of Church Boards of Education are examples of this. No one would be so rash as to say that this association of practical tasks may not result in the actual union of some of the denominations, for there are many whose origin and tradition are substantially the same. The Methodist Episcopal Church has been ready to take up the question of such unions, whenever the time seemed ripe. It is zealously working toward a harmonious reunion with the Methodist Episcopal Church, South. But it has ever been more eager to move forward in the vast task of evangelizing the world than to linger by the way, discussing differences between denominations over issues which it has regarded as not vital to that imperative task.

The mission of the Methodist Episcopal Church. For that task its place among the churches of the world is noteworthy. It is the largest Protestant denomination in America, and the largest Protestant free church (that is, not "established" by the law of a country) in the world. It numbers over four million members. Its organized local churches are found in forty-three countries. The great number of its American membership and its world-wide character are but the providential provisions for its mission. Not only among the denominations of England and the United States but among all groups of Christians the world around, it must stand as a never-failing, high-spirited witness to the truth that the love of God in the heart through Christ genuinely and completely transforms the lives of men, whatever may be thought of polity or sacramental theory or detail of creed, and that therein full and sufficient salvation comes to mankind. It is this testimony that the Methodist Episcopal Church has to make as its outstanding contribution to the world church, which is vital both to the uniting of Christianity and to the saving of the world. The degree to which the Methodist Episcopal Church will be able to make this contribution will depend upon the degree to which every member of it is possessed of that truth and demonstrates it in his life.

The great importance of—you. It is just here that the spirit and skill of "the worker" for whom this book is written are of great importance to "his church." Except in mission lands and a few home mission frontiers the conditions of Wesley's day and of Asbury's day have changed. The settled character of life in city and town, the large membership of the churches, the rise of national and community problems involving great moral issues—such as industrial conditions and international relations—all require methods of work different from those which were needed in their day. It is now not so necessary for the preachers to move swiftly among unshepherded communities, bringing the energizing message of the gospel

and gathering into societies those who were the first-fruits of popular revivals. The present task of the preacher and the Christian worker is to make each and every one of those societies, now become local churches, powerful centers of Christian influence in their communities and in the world. They must—as always—be forever seeking, through the messages of public meetings and through tactful, personal influence to bring the unsaved to the knowledge of the redeeming love of God. Evangelism is as imperative a necessity as ever, though the form of its methods may change. But the preacher and the worker must also be helping all the members and all the children of the church to increasing knowledge of the Bible, of the life of the Christian Church, of the needs of the nation and of the world for the transforming power of Christ.

Nor is knowledge enough. Every member of the church must become skillful in making the daily task in office, in home, in shop a means of building up the kingdom of God and of revealing to his fellow workers the joy and strength of the Christian life. It is through the spirit and the skill of the individual member that the church becomes a power for righteousness in any community, as small as a village or as large as the world. The bitter issues between capital and labor, the fight for clean government in town and State, the war-breeding controversies between nations, can only be settled rightly as the spirit of Christ controls the wills of capitalists, and laboring men, of politicians, and public officials and statesmen—and of plain citizens like ourselves. To lead such men and women to Christ and to apply his teachings and his spirit to these issues will require all the skill and all the understanding of Jesus that the worker can secure.

The opportunities of the worker. What, then, are the things which the worker in the church and Sunday school should do for the success of his church? First, let him know his church, its officers and leaders and the agencies through which it reaches out at home and abroad to pro-

mote God's kingdom among men. Let him see that each week the religious journals of the church bring him the news of its activities and their messages on questions of the day. Being a worker, he is already actively devoting himself to the church's service. Let him increase that service by making it more effective. For that purpose training courses, such as the one of which this book is a part, are available on many phases of church work. In his search for skill, others may be drawn in and his earnestness may be multiplied in other recruits for service.

The heart of the matter. Finally, he will be wanting to get ever closer to the heart of the matter, to be "enjoying religion." Here, again, there are courses of study to guide him in his thoughtful reading of the Bible or his reflections on prayer, on service, on worship, on God's plan for mankind. More than all else he will want to know better his and his church's Lord and Master, Jesus Christ. Here courses and books are indeed helpful. To fail to use them is to neglect a genuine means of grace. But they alone can take one only a little way. The knowledge of the glory of God in the face of Jesus Christ comes only to those who commit themselves solely to him and steadfastly learn of him by doing his will daily. "If any man would come after me, let him deny himself, and take up his cross, and follow me." That is the Master's condition; that is the only way.

Yet there have been thousands upon thousands who have taken this way and continued in it with rejoicing, finding each day more glorious than the preceding. God grant that each worker who studies this little book will gain knowledge and add to his knowledge skill, and to his skill that necessary, but amazing consciousness of the presence of Christ in every hour of life which alone can establish his work for him upon that foundation which is sure. Then, indeed, he may hear, again and again, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Questions for Thought and Discussion

1. Glance over the earlier pages of this book and refresh your mind as to the place of the Methodist Episcopal Church in the history of Christianity and in relation to present world conditions.

2. State in your own words the attitude of the church toward other denominations and toward the question of unity with these.

3. What is the chief duty of the Methodist Episcopal Church? How can your local church do its share of this duty in its own community? How can it help the church as a whole to fulfill this responsibility?

4. What is the place of the Christian worker in the life of the church? What are some of the opportunities for service which you have.

5. What is the chief need of every Christian worker? How can that need be met?

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